

تذكرة مجمع البحار

**HADRAT MAULĀNĀ SHĀH HAKĪM
MUHAMMAD AKHTAR SĀHIB
*Rahimahullāh***

**(Life, services, statements, teachings
and practices)**

**Shaykh al-Hadīth
Maulānā Shāh Jalīl Ahmad Akhūn**

**Translation edited by
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TABLE OF CONTENTS

TABLE OF CONTENTS 2

ABOUT THE AUTHOR 11

A WORD FROM THE AUTHOR 15

THE BIOGRAPHY 19

Birth 19

Appearance and physical features 20

The signs of his absorption in Allāh during his childhood 21

Benefiting from the *Mathnawī* of Maulānā Rūmī 23

Studying unani medicine 24

Letters to Hakīm al-Ummat Hadrat Thānwī 24

The search for a spiritual guide 25

The pledge 26

In the company of Shāh ‘Abd al-Ghanī Phūlpūrī 27

Love for the spiritual mentor, service and spiritual sacrifices 29

Acquiring Islamic knowledge 31

Blessing and acceptance in knowledge 32

Simple way of life 32

Hadrat Phūlpūrī’s intense love for Allāh 34

Khilāfat 35

The fruits of spiritual exercises 38

Academic expertise and appreciation for ‘ulamā’ 39

Written works	46
Travelogues	47
Statements	47
Discourses	47
English publications	49
The title of 'Ārif billāh	50
Glad tidings in dreams	51
First glad tiding	51
Second glad tiding	52
Third glad tiding	52
Fourth glad tiding	52
Fifth glad tiding	53
An illustration of radā' bilqadā'	53
First glad tiding	56
Second glad tiding	57
Third glad tiding	58
Fourth glad tiding	58
Fifth glad tiding	59
The construction of Khānqāh Imdādīyyah Ashrafiyyah	60
Serving the creation	61
The spiritual mentor of Arabs and non-Arabs	62
In the service of Shāh Hakīm Muhammad Akhtar Sāhib	63
Our naivety	64

Map of the khānqāh	65
Collection for the khānqāh	65
Initial experiences	66
Dhikr	67
Two important lessons	68
The introduction and visiting of some friends of Allāh	69
Pledge of spiritual allegiance and khilāfat	70
The spiritual blessing of Hadrat in Bahāwal Nagar	70
Spiritual manifestations and supernatural acts	71
The conspiracy to assassinate me and Hadrat's arrival	73
Assemblies of advice	75
Sense of humour	77
Poetry	79
Journeys to foreign countries	81
Journeys within Pakistan	81
Hadrat is one of five hundred influential Muslim guides	81
Hadrat's bequest	81
Bequest regarding Majlis Ishā'at al-Haqq	83
Final moments	83
Glad tidings after Hadrat's demise	89
Bukhārī Sharīf Hadīth chain	91
CHISHTIYYAH SPIRITUAL TREE	93

NAQSHBANDĪYYAH SPIRITUAL TREE 95

DAILY PRAYERS AND ACTS OF DEVOTION 97

Hadīth one 97

Hadīth two 98

Hadīth three 98

Salāt Tunjīnā 99

Protection from black magic 100

Du'ā for protection from evil judgements and difficult tests 100

Sayyid al-Istighfār 100

A comprehensive du'ā 101

Acts of devotion for disciples 101

Method of the above dhikr 101

Etiquette of the above dhikr 102

Method of durūd sharīf 102

Acts of devotion for females 103

STATEMENTS 105

A slave of Allāh and a slave of desires 105

Protecting the gaze 105

A plot of the carnal self 106

Spending time in the company of the spiritual mentor 106

The meaning of taqwā 107

Regret 107

The difference between the ardent lover of Allāh and the lover of Laylā 108

One cannot acquire Allāh together with others 108

The infinite ecstasy of closeness to Allāh 108

The company of the spiritual guide is a great bounty 109

Two benefits of taqwā 110

Five prescriptions for becoming a saint 110

The oil of the carnal self 111

The punishment of evil glances 111

The effect of the company of Allāh's friends 112

The wisdom behind sons receiving double the share of inheritance 112

The deception of Shaytān 112

An excuse to take Allāh's name 113

The benefit of associating with the pious 113

The value of the pious 113

Reward for no work 114

Recognition of Allāh through the wrong avenue 114

The etiquette of sitting in a gathering 115

The appreciation of beauty 115

The Sunnat manner of spiritual attention 115

Love for the spiritual mentor 116

The company of the lovers of Allāh 116

The ocean of closeness 117

Freeloaders 117
 Obliterating one's desires and the pain of the heart
 117
 Love for the friends of Allāh 118
 Acquiring the du'ā's of all the saints in the world
 119
 The fuel of Allāh's love 119
 The purpose of being a disciple 120
 Urge to sin 120
 Being unmindful of taking benefit from the spiritual
 mentor 121
 Be careful of even sudden glances 121
 Tears of remorse 122
 The unfortunate hour for a believer 123
 The temperament of the heart and our responsibility
 123
 The good opinion of Hadrat Mīr 'Ishrat Jamīl Sāhib
 123
 The pre-requisite for benefitting from your spiritual
 mentor 124
 The relationship of Hadrat Wālā with his spiritual
 mentor 124
 The intention for the connection with the spiritual
 mentor 125
 Desiring Allāh Himself 125
 A deprived disciple 126
 The value of Allāh's ardent lovers 126

The objective of true lovers is Allāh alone 127
 Another trait of the ardent lovers 127
 A truly rich man 128
 Intention for delivering lectures 129
 The result of sin and good deeds 129
 The meaning of a certain Hadīth 129
 Connection with Allāh and pride 130
 The definition of Siddīq 131
 An incident regarding etiquette and respect 131
 Serving one's parents, teachers and spiritual mentor
 132
 The interpretation of my dream 132
 The definition of the greatness of Allāh 133
 An 'ālim who sits in the company of the pious and
 one who does not 133
 The bounty of love for the sake of Allāh 133
 Working in a bank 134
 Hadrat Maulānā Shāh 'Abd al-Ghanī Phūlpūrī 134
 The difference between an ascetic's temperament
 and a lover's temperament 135
 Durūd sharīf is a ticket 135
 Status of 'ulamā' 135
 The value of Allāh' friends 136
 It is kufr to become despondent 136
 More intense love for Allāh 136

The wisdom of the statement of love 137
 Hadrat Wālā's good opinion of me 138
 Evil thoughts about the friends of Allāh 138
 The name of Allāh's lovers 139
 The effect of evil glances 139
 The harm of displeasing Allāh 139
 The value of a sinner's tears 140
 The spiritual ecstasy of Hadrat Wālā 141
 Seeking refuge from Hell and the actions that lead to Hell 141
 The ability to do good actions 142
 The sign of acceptance of du'ā 142
 The need for a spiritual mentor 142
 The reward for patience when there is a strong urge to sin 142
 The worship of one who has recognised Allāh 143
 Physical mi'rāj 143
 Darwin's theory 144
 Travelling with one's spiritual mentor 144
 The ardent lover and the seashore 144
 The close proximity of the sun 145
 The association of the pious 145
 The speciality of human nature 145
 The sign of sin 146

The promise of sweetness of īmān for protecting the gaze	147
The wine of Allāh's love	147
The purpose of going to the friends of Allāh	148
The blood of the carnal self	148
The sweetness of Allāh's closeness	149
The closeness of Allāh is superior to Paradise	149
Remembering Allāh through gazing at His friends	150
The lock on the path of Allāh	150
The meaning of the people of dhikr	150
The intoxication of Allāh's remembrance	151
The effect of sin	151
Evil glances and the heart	152
The spiritual blessing of the spiritual guide	152
The essence of Sufism	153
Happiness and grief	153
EDITOR'S NOTE	155

ABOUT THE AUTHOR

Hadrat Shaykh al-Hadīth Maulānā Shāh Jalīl Aḥmad Akhūn *dāmat barakātuhum* hails from a noble family. In 1932, his respected father, Hadrat Maulānā Niyāz Muḥammad Khutani Turkistānī Sāhib *rahimahullāh* emigrated from Hotan, a town in the Xinjiang province of China, to India with the aim of acquiring knowledge of Islam. After spending ten years at Dār al-‘Ulūm Deoband he went to the desert-like region of Bahāwal Nagar on the instruction of his teachers, Hadrat Maulānā Muḥammad Idrīs Khāndhelwī Sāhib *rahimahullāh*, Hadrat Shaykh al-Islam Maulānā Sayyid Husayn Aḥmad Madanī *rahimahullāh* and Hadrat Maulānā Sayyid Muḥammad Badr-e-‘Ālam Mirathī Madanī *rahimahullāh*. He spent fifty years rendering religious services in that area until he passed away in 1992. He left behind great sources of perpetual reward (*sadaqah jāriyah*) for himself in the form of the Islamic learning centre-Jāmi‘ al-‘Ulūm, ‘Idgāh, Bahāwal Nagar-, students and pious offspring. Hadrat Shaykh has compiled the biography of his respected father in a book titled “*Mushk-e-Khutan*” which rekindles the imān of those who read it.

The honourable mother of Hadrat Shaykh was related to a family from Sahāranpūr. This family had a strong affiliation with Khānqah Rahīmīyyah, Rā’ipūr. The maternal grandfather of Hadrat Shaykh, Hadrat Qārī Abul Ḥasan Sahāranpūrī *rahimahullāh* was the special attendant of Hadrat Maulānā Shāh ‘Abd ar-Rahīm Rā’ipūrī, and on Hadrat Rā’ipūrī’s instruction, he spent forty years serving the noble Qur’ān in a town close to Bahāwal Nagar where he passed away in the year 1968.

Hadrat Shaykh passed his exams at the Government Comprehensive High School in Bahāwal Nagar with excellent results and thereafter, through divine inspiration, he bid farewell to his worldly studies and enrolled in Jāmi'ah Islāmīyyah, Binnorī Town, Karachi. He graduated in 1986 after spending eight years acquiring religious knowledge from teachers who were pillars of knowledge and practice. In 1987 he commenced teaching and administrating at Jāmi' al-'Ulūm, 'Idgāh, Bahāwal Nagar and taught almost every subject in the syllabus for many years. In 1992 he was given the post of Shaykh al-Hadīth and has been teaching *Bukhārī Sharīf* and *Tirmidhī Sharīf* ever since.

In 1980 he began attending the gatherings of Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib *rahimahullāh* and was present for nearly all the Friday programmes. Hadrat Wālā *rahimahullāh* always paid special attention and showed kindness to Hadrat Shaykh. Hadrat Wālā *rahimahullāh* mentioned on numerous occasions, “Hadrat Shaykh has been in my company from a long time and has been coming to me since his childhood.” He also said, “Maulānā is my Photostat copy.” Once when Hadrat Shaykh delivered a lecture in the presence of Hadrat Wālā *rahimahullāh* at Khānqah Imdādīyyah Ashrafiyyah, Gulshan Iqbāl, Karachi, Hadrat Wālā *rahimahullāh* was pleased and said, “In the beginning Maulānā was my “Photostat copy”, now he has become exactly like me. This was a reference to *nisbat-e-ittihādī* (unity in affiliation).

In 1996 Hadrat Wālā *rahimahullāh* granted Hadrat Shaykh khilāfat and instructed him to commence the khānqah work in Bahāwal Nagar. Hadrat Wālā *rahimahullāh* personally went from Karachi to Bahāwal Nagar in 1997 and laid the foundation of

Khānqah Ashrafiyyah Akhtariyyah where presently, al-ḥamdulillāh, spiritual reformation and purification is taking place on a large scale. Hadrat Wālā *rahimahullāh* mentioned many times, “Our agency is based in Bahāwal Nagar and there you will acquire our wealth.”

Through the blessing of the kindness, love and affiliation with Hadrat Wālā *rahimahullāh*, Hadrat Shaykh was fortunate to visit Hadrat *rahimahullāh* three days before his demise and was present at the time of his actual passing away. He was also blessed to be part of the bathing, enshrouding and burial of Hadrat *rahimahullāh*.

It is through the special attention and the blessing of the du‘ā of Hadrat Wālā *rahimahullāh* that Allāh *ta‘ālā* is using Hadrat Shaykh for the work of spiritual purification, spiritual reformation and developing a deep love for Allāh *ta‘ālā* on an international level. Under the supervision of Khānqah Ashrafiyyah Akhtariyyah in Bahāwal Nagar a vast amount of religious work is taking place in the form of programmes, daily acts of devotion, printing of lectures, discourses, and religious literature; as well as providing lectures and correspondence pertaining to spiritual reformation via the internet. Hadrat Shaykh has established Khānqah Jaliliyyah in Multan and khānqahs in Britain, Australia, Karachi, Quetta and other places using the name Dār al-Islāh where religious work is taking place on a permanent and regular basis. May Allāh *ta‘ālā* protect these khānqahs from all forms of the evil eye, evils and trials. May He bless Hadrat Shaykh with a long life with good health and ease and grant him acceptance in his religious services. May Allāh *ta‘ālā* bless the biological and

spiritual children of Hadrat Shaykh with His
friendship. Āmīn.

A WORD FROM THE AUTHOR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ أَمَّا بَعْدُ: فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ
الرَّجِيمِ: إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ.

In 1998, Allāh *ta'ālā* blessed me with the opportunity of accompanying my spiritual mentor, Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib *rahimahullāh* on a trip to Rangoon and Dhaka. The details of that journey are recorded in a book titled, *Safr Nāmah Rangūn-o-Dhākah*. It is through the special mercy of Allāh *ta'ālā* that one day, after taking the pledge of allegiance from a huge crowd, Hadrat *rahimahullāh* asked me to explain the daily acts of devotion and other related matters to them. In addition to the daily acts of devotion I spoke about the greatness, necessity and recognition of a spiritual mentor. The audience benefited tremendously to the extent that Hadrat's special attendant, Hadrat Mir 'Ishrat Jamīl Sāhib *dāmat barakātuhum* said to Hadrat *rahimahullāh*, "I benefited greatly from Maulānā's lecture and my love for you has increased tremendously."

Thereafter Hadrat Mir Sāhib *dāmat barakātuhum* and myself spoke on the same topic at various venues. In fact it can be said that from that point onwards, this topic was discussed openly and in detail. When we returned to Pakistan, Hadrat instructed me to deliver the first lecture in the khānqah masjid, Masjid-e-Ashraf, and to give a report on our journey. Upon the

insistence of my colleagues, that travelogue was made into a book and a brief biography of Hadrat rahimahullāh was included at the beginning. Most of the information for the brief biography was provided by Hadrat Mīr Sāhib dāmat barakātuhum and there were some aspects which I personally heard from Hadrat rahimahullāh. This short biography of Hadrat rahimahullāh was published in the beginning of the book, *Safr Nāmah Rangūn-o-Dhākah*. When I came to the khānqah in Karachi and presented the book to Hadrat rahimahullāh, Hadrat looked at the section on his biography and expressed his displeasure. Hadrat rahimahullāh said, “You must remove it from the next edition.” I asked for forgiveness for publishing the biography without permission and promised not to do so in the future and subsequently returned to Bahāwal Nagar. After three or four days, Hadrat rahimahullāh phoned me and said, “People are saying, “After reading the pages on your biography, we have developed intense love for you! We have understood that we should not look at the glory days of Allāh’s friends but rather at their days of *mujāhadah* and we should follow that path.” So leave the biography as it is. In fact gather more information and incidents and publish them.”

Al-hamdulillāh, after this encouragement and permission from Hadrat rahimahullāh I sensed that this biography will become the foundation for all future books which will be written about Hadrat rahimahullāh in detail. Now that Hadrat rahimahullāh is no longer with us, the many articles which have been written about him and his life have been used in this brief biography. These have been published in writings such as *Roznāmah Islām*, *Darb-e-Mūmin*, *Māhnāmah al-Abrār Karachi*, *Haft Roz Khāwar*

Bahāwal Nagar, Sadā'e-Islām Melsī, Haft Roz Khatm-e-Nubuwwat, Roznāmah Na'ī Bāt and the official magazine of Dār al-'Ulūm Deoband Waqf, Māhnāmah Nidā'e Dār al-'Ulūm Deoband.

The spiritual blessings of the pious increase even more after they leave this world. Today when Hadrat's spiritual blessings are spreading all over, I sensed the urge to publish this manuscript of Hadrat's biography in the form of a book so that the ummat can take total and complete benefit from the life and actions of Hadrat rahimahullāh whether it be in the form of a book, a recorded lecture or through his khulafā'. It is for this very reason that the life and works of the pious elders are recorded in books. In fact some pious elders have prepared autobiographies on their lives. Hadrat Shaykh al-Hadīth Maulānā Muḥammad Zakarīyyā Khāndhelwī rahimahullāh said, "I gained the most benefit from reading the biographies of the pious elders."

Al-ḥamdulillāh, this biography titled, *Majma' al-Bihār* – "The confluence of oceans", is before you. The title is taken from the statement of Hadrat rahimahullāh wherein he said, "I drank from the sea water of three elders. Three years from Maulānā Shāh Muḥammad Aḥmad Partābgarhī Sāhib rahimahullāh, seventeen years from Maulānā Shāh 'Abd al-Ghanī Phūlpūrī rahimahullāh and thereafter from Maulānā Shāh Abrār al-Haqq Hardo'ī Sāhib rahimahullāh."

Lastly, I am grateful to all those friends and colleagues who, in a short space of time, played a great role in the printing of this beneficial book by working day and night. I make special du'ā for Maulānā Muḥammad Amjad, Qārī Muḥammad Qāsim Jalīlī, Fayyād Maḥmūd, Abrār Maḥmūd, Sayyid Akhtar Ghāzī,

Muḥammad ‘Adnān, Ṭālib Muṣṭafā and ‘Adīl Jāwed.
May Allāh *ta’ālā* accept their beautiful efforts. Āmīn.

THE BIOGRAPHY

I am taking the courage to present the biography of Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib *rahimahullāh* in a very concise manner so that it may become a means of spiritual blessing and appreciation and an establishment of a light on the path of spiritual reformation for the seekers of the truth. However the men of Allāh *ta'ālā* do not desire that their biographies be published nor are they in need of it. Tā'ib Sāhib says,

The one who is envied by even the sun and moon (due to his tremendous light and brightness) has no grief or concern if someone else lights even a thousand candles. (He is never envious of the thousands of lights of others since his light is so bright that even the sun and moon envy him).

Birth

Our spiritual mentor, Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib *rahimahullāh* was born in a respectable family in a small suburb called Athīhah in the district of Partābgarh in the U.P province of India. The year of his birth was 1924. His father's name was Muḥammad Husayn and he worked for the government. Hadrat *rahimahullāh* was the only son and he had two sisters. Hence his father loved him tremendously. Hadrat would weep when mentioning the kindness and love of his father.

Appearance and physical features

Allāh *ta'ālā* blessed Hadrat *rahimahullāh* with physical beauty in addition to his spiritual beauty. Hadrat *rahimahullāh* was tall, well-built, and had a whitish reddish complexion. He had an oval, radiant face, a pointed nose and eyes that were filled with the intense love of Allāh *ta'ālā*. Often his eyes flowed with tears in remembrance of Allāh *ta'ālā* and this continued till his demise. A few moments before passing away two tears flowed from Hadrat's eyes onto his cheeks. He had a wide forehead which was radiant with the light of Allāh and was a sign of good fortune. He had a broad chest, long arms and wide palms. When Hadrat's restlessness increased due to the separation from Allāh *ta'ālā*, he would sigh and take a deep breath which would cause his chest to swell. It would seem that if he did not take a breath, his chest would burst out of the separation of Allāh *ta'ālā*.

Hadrat *rahimahullāh* would often wear white clothing. His pants would reach till mid-calf. When Hadrat wore white clothing and the five-piece topī, and entered a gathering, an onlooker's eyes would be entirely transfixed on him. How many people's lives changed just by a single gaze at Hadrat *rahimahullāh*! There was humbleness coupled with a sort of independence found in his gait. Hadrat used to wear white socks and open shoes. In winter, Hadrat used to wear a kurtā made from warm cloth over his normal kurtā. In this manner Hadrat used to practise on the way of the early friends of Allāh *ta'ālā* by wearing a second kurtā. Hadrat's kurtā had three pockets. The front pocket was situated on the left side. It had a flap which could close with a button or Velcro. A chain was attached to the right and left pockets.

Hadrat would practise stick fighting daily out of his fervour for jihād and he did other exercises. He paid careful attention to his health. He always wore a pants but during his thirteen year long illness he wore a loincloth (lūngī).

The signs of his absorption in Allāh during his childhood

The signs of Hadrat's absorption in Allāh *ta'ālā* became evident in his very childhood. While Hadrat's father was in Sultānpūr for some government work his elder sister, who herself was a child at the time, would take him to the Imām of the local masjid, Janāb Hāfiz Abū al-Barakāt Sāhib *rahimahullāh* to read and blow on him. Janāb Hāfiz Sāhib *rahimahullāh* was the khalifah of Hadrat Hakīm al-Ummat Mujaddid al-Millat Maulānā Ashraf Alī Thānwī Sāhib *rahimahullāh*. Hadrat Wālā *rahimahullāh* said, "Even at that time, I recognised the door, walls and sand of the masjid very well due to the love of Allāh *ta'ālā*. I could perceive the fragrance of Allāh *ta'ālā* coming from Hadrat Hāfiz Sāhib *rahimahullāh* and I would think in my heart that he is the beloved of Allāh *ta'ālā*." For such a young child to sense the love of Allāh *ta'ālā* when his mind and emotions were not fully developed, is a sign that Hadrat Wālā *rahimahullāh* was a friend of Allāh *ta'ālā* from birth. When Hadrat Wālā gained more understanding, his love for the pious increased even more. He would become delighted by observing their ways and he gazed at every Maulānā, Hāfiz and bearded-man with love.

After acquiring Urdu education till grade four, Hadrat Wālā *rahimahullāh* requested his father to send him to Deoband to acquire Islamic knowledge but his father enrolled him into middle school. Hadrat's heart was

totally disinclined to worldly education and he beseeched his father many times but upon his father's insistence and having no other choice, he passed those days in school with great difficulty,.

At that time, when Hadrat Wālā *rahimahullāh* had not even reached the age of puberty, he would go to a masjid in the woods, far away from home and worship Allāh *ta'ālā*. He would cry in seclusion out of the remembrance of Allāh *ta'ālā*. There were a few Muslim homes situated close to the masjid. Hadrat *rahimahullāh* encouraged them to perform salāh and made regular effort on them until the adhān and congregational salāh started in the masjid. The people would jokingly call Hadrat the '*pīr*', spiritual guide, of that masjid's congregants.

In his very childhood, Hadrat would sometimes wake up in the latter part of the night, proceed to a masjid, perform tahajjud salāh and cry profusely till fajr out of the remembrance of Allāh *ta'ālā*. On one occasion, one of his father's friends noticed him and informed his father. The next day when Hadrat exited the masjid just before fajr salāh, his father was waiting outside and said, "You are my only son. There are thieves, robbers and enemies here in the woods so please do not come here alone at this time of the night. Perform your tahajjud salāh at home." In obedience to his father's command, Hadrat began performing his tahajjud salāh at home. After observing this, his father stopped calling him by his name and addressed him as 'Maulwī Sāhib'. His friends also called him 'durwesh' (dervish) and 'faqīr' (saint). How true is the saying,

Regard the words of the creation as the
echo of Allāh.

Benefiting from the *Mathnawī* of Maulānā Rūmī

During that period before puberty Hadrat *rahimahullāh* developed an intense love for the *Mathnawī* of Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh*. Hadrat's Qur'ān teacher would recite the *Mathnawī Sharīf* in a very touching voice. Hadrat Wālā *rahimahullāh* would request him to recite the *Mathnawī Sharīf* so he would recite it in a very moving tone which would cause Hadrat's heart to tremble. From that point onwards, Hadrat Wālā developed a boundless love for Hadrat Maulānā Rūmī *rahimahullāh* and out of his desire to understand the *Mathnawī Sharīf* he began to study Persian. Hadrat *rahimahullāh* would often say, "My first spiritual mentor was Maulānā Rūmī *rahimahullāh*. It is through him that my restless heart became calm. Initially, I acquired the yearning for Allāh's love from Maulānā Rūmī *rahimahullāh*." In that period, he would recite couplets from the *Mathnawī Sharīf* and cry, especially the following couplet,

O Allāh! I want my chest to become
chapters out of my grief of separation from
You so that I can explain the commentary
of Your love through my yearning.

That person whose chest has been ravaged
by the fire of true love has been cleansed of
greed, lust, vanity, pride, love for the world,
love for fame, malice, jealousy and all evil
characteristics.

I weep and cry in a silent wilderness of the
jungle where there is no one to hear my
lamentations and nobody knows the secret
of my love besides Allāh.

Studying unani medicine

After grade seven, Hadrat wālā's father insisted on enrolling Hadrat into the medical college of Allāhābād and said, "After studying medicine you can study Arabic." So Hadrat went to Allāhābād to study medicine according to his father's wishes and resided at his paternal aunt's home. There was a masjid in the desert, one mile from where he was staying which was famously known as the masjid of the jinn. Sometimes Hadrat would go there and engage in the remembrance of Allāh. He would often say, "May Allāh *ta'ālā* reward my father for making me study medicine. It helps me to save my friends from becoming imbalanced. I am extremely considerate of their health by using my medical expertise to keep them well-balanced. I do not prescribe such du'ās and incantations which will cause mental harm to them.

Hadrat is the student of a medical teacher who studied directly under the late Hakīm Muḥammad Ajmal Khān.

Letters to Hakīm al-Ummat Hadrat Thānwī

After reading one of the famous discourses of Hakīm al-Ummat Mujaddid al-Millat Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* titled *Rāḥat al-Qulūbī*, Hadrat developed a lot of compatibility and love with this spiritual lineage. Hadrat wrote a letter to Hadrat Thānwī *rahimahullāh* requesting for bay'at (allegiance of spiritual reformation) but the reply came that Hadrat was ill so he should choose any one of Hadrat's khulafā' to make his reformation. A few days later news arrived that Hadrat Thānwī *rahimahullāh* had left this world. Hadrat was extremely grieved and

he recited the following couplets over and over again whilst crying,

The angel has gone to the heavens. I have remained on the ground like a sediment.
The nightingales have built their nest in the garden whilst the owl is fluttering around in the ruins.

On the day when Hadrat graduated from medical college and came to his aunt's home, he received the news that his father had passed away. Hadrat was extremely grief-stricken and sad but he managed to compose himself and went to the graveyard. He gazed at the graves with eyes that took lesson and explained to himself that this is everyone's final abode and true servitude is for one to be happy with the decree of Allāh *ta'ālā*.

The search for a spiritual guide

From his very childhood, Hadrat was divinely drawn to the fire of Allāh's love. After the demise of Hadrat Thānwī *rahimahullāh* he searched for such a spiritual guide and mentor from the spiritual chain of Hadrat Thānwī *rahimahullāh* who was totally absorbed and gripped with the yearning and love for Allāh *ta'ālā*. During this period, Hadrat Wālā continued to visit one of the seniors in the chain of Hadrat Maulānā Shāh Fadl ar-Raḥmān Sāhib Ganj Murādābādī *rahimahullāh* in Allāhābād, Hadrat Maulānā Shāh Muḥammad Aḥmad Sāhib Partābgirī *rahimahullāh*. He would remain in the company of Maulānā daily from 'aṣr till 11pm at night.

Hadrat Maulānā Muḥammad Aḥmad Sāhib *rahimahullāh* was a man of great spiritual affiliation and was an embodiment of love. He showed extreme

love and kindness to Hadrat. If perchance Hadrat Wālā stayed over for the night, Hadrat Maulānā Muḥammad Aḥmad Sāhib *rahimahullāh* would bring his bed from his house to the khānqah and say, “Great ‘ulamā’ come here but I do not fetch my bed from my house. I come out of my house and sleep here only for your sake.” He wrote in one letter, “There is no one in the world who loves me to the extent that you love me.” According to the statement of Hadrat Maulānā Muftī Maḥmūd al-Ḥasan Gangohī *rahimahullāh*, Hadrat Maulānā Muḥammad Aḥmad Sāhib *rahimahullāh* possessed the strongest spiritual affiliation in the Naqshabandīyyah chain and he had attained the position of a qutb. He would recite poetry with extreme emotion and love. That love would be transmitted by Hadrat via his affiliation with poetry. Hadrat Wālā’s enthusiasm for poetry was nurtured in the company of Hadrat Maulānā *rahimahullāh*. During that time, the first poem in the life of Hadrat was composed which expresses the fire of hidden yearning and desire for Allāh *ta’ālā*.

My heart is so restless due to the pain of
separation. Like a (restless) fish on hot
sand with no water.

Hadrat received khilāfat from Hadrat Partābgarhī.

The pledge

Hadrat Wālā was informed that there was a great khalīfah of Hadrat Maulānā Shāh Ashraf ‘Alī Thānwī *rahimahullāh* staying in Phūlpūr by the name of Hadrat Maulānā Shāh ‘Abd al-Ghanī Phūlpūrī Sāhib *rahimahullāh*. One of Hadrat’s friends gave an eye witness account of the spiritual state, yearning, love and absorption in Allāh of Hadrat Shāh ‘Abd al-Ghanī

rahimahullāh so Hadrat Shaykh felt greatly inclined to him and felt that Hadrat Maulānā Phūlpūrī Sāhib *rahimahullāh* was very suitable and compatible for him. Thus Hadrat decided to take Shāh ‘Abd al-Ghanī Phūlpūrī *rahimahullāh* as his spiritual guide and mentor. When Hadrat Wālā wrote his first letter to Shāh ‘Abd al-Ghanī Phūlpūrī *rahimahullāh* he added the following couplet,

O Shāh! I sacrifice my heart and life for you.

In response Shāh ‘Abd al-Ghanī Phūlpūrī *rahimahullāh* wrote, “I find that you have the temperament of a lover and lovers tread the path of Allāh very quickly. Glad tidings on your love for your spiritual guide. Love for the guide is the key for all the stages of spiritual reformation.” Shāh ‘Abd al-Ghanī Phūlpūrī Sāhib *rahimahullāh* accepted Hadrat as one of his disciples and prescribed some incantations for him.

In the company of Shāh ‘Abd al-Ghanī Phūlpūrī

Hadrat Wālā was restless because he wanted to visit his spiritual mentor and stay in his company but due to certain factors that prevented him, he could not go immediately. During this period he would go to a desolate masjid on the outskirts of a residential area close to his town and complete his daily acts of worship. Finally the time arrived for him to go, so close to ‘Īd al-Adhā he took permission from his mother and left for Phūlpūr. He reached Phūlpūr on ‘Īd day and his heart and soul were ecstatic. Happiness was dripping from every part of his body. Hadrat Phūlpūrī *rahimahullāh* was engaged in the recitation of the Qur’ān. His topī was on the ground,

his hair was dishevelled and his collar was torn. If you saw him you would think that you were meeting Shams ad-Dīn Tabrezī *rahimahullāh*. When Hadrat Phūlpūrī *rahimahullāh* turned towards Hadrat Wālā *rahimahullāh*, he said, “My name is Muḥammad Akhtar. I have come from Partābgarh for my spiritual reformation. I intend to stay for forty days.” Hadrat Phūlpūrī *rahimahullāh* instructed his eldest son to make arrangements for Hadrat’s accommodation and meals. Thereafter Hadrat *rahimahullāh* attached himself so strongly to his spiritual mentor that he spent seventeen years in his company and service. He spent ten years engaging in unimaginable spiritual exercises. Hadrat Phūlpūrī *rahimahullāh* would engage in worship from the time of tahajjud. After a little while he would begin to make dhikr and repeat, “Allāh, Allāh.” It was as if immense steam was emitting from the fire of love in his chest that his chest would burst if he did not make this dhikr. Hadrat Wālā says in a couplet,

The “āh” that comes out from time to time
is the expression of the fire of yearning.

Sometimes whilst reciting the Qur’ān, Hadrat would say with great love and restlessness,

Come into my eyes and become part of my
heart.

And sometimes he would recite the poem of Khwājah Majdhūb *rahimahullāh* with extreme love,

I am rubbing my forehead at this door and
will continue to do so till the Day of
Resurrection. This head is not the head of
an ascetic. It is the head of one who is
madly in love.

Love for the spiritual mentor, service and spiritual sacrifices

Hadrat would wake up with his spiritual mentor at the time of tahajjud, arrange the wuḍū water for him and when his spiritual mentor engaged in worship, Hadrat would move back a little and sit waiting so that there would be no disturbance to the worship of Hadrat Phūlpūrī *rahimahullāh*. Hadrat continued sitting for as long as his spiritual mentor was engaged in worship. His spiritual guide would engage in worship for approximately seven hours daily, from tahajjud till midday. When both of them were served lunch, they would eat. Throughout those ten years Hadrat did not eat breakfast at all. Hadrat Phūlpūrī *rahimahullāh* did not eat breakfast on account of his old age, so Hadrat Wālā also refused to eat breakfast because it would inconvenience the family of Hadrat Phūlpūrī *rahimahullāh* to send breakfast for him daily. At that young age not a grain would enter his mouth from the morning till 1pm. Hadrat says, “My breakfast was the sight of my spiritual mentor, remembrance of Allāh, recitation of Qur’ān and ishrāq salāh. I would perceive such divine light that till today my heart and soul perceives it.” Hadrat would sit under some trees in the jungle with his spiritual mentor on a moonlit night and engage in dhikr. It was a wonderful spiritual atmosphere and ecstasy.

Sometimes as a supernatural act of the grief that passes through my heart, I feel this world has no sky.

The state of Hadrat Phūlpūrī’s ecstasy and absorption in Allāh’s love was strange. There was no toilet or bathroom at his residence. One had to go to the jungle to relieve himself. There was a pond close by for

making wuḍū and ghusl and it was filled with leeches. During the winter days the water would become ice-cold. When Hadrat took a bath, it felt as though scorpions were stinging for as long as one minute. Whilst bathing the leeches had to be removed so that they did not stick to any part of the body. There was a well close to the masjid but Hadrat Shaykh Phūlpūrī *rahimahullāh* did not take water from it. Hence Hadrat would fetch water for his spiritual mentor from a stream one mile away in the intense heat daily. In short, Hadrat remained busy in the service of his spiritual mentor day and night, on journey and at his spiritual mentor's residence.

During one journey, I met Janāb Muḥammad Ilyās Qurayshī Dehlawī Sāhib who had come from India. He narrated a story and said that he witnessed this incident with his own eyes. He says, "In 1958 Hadrat Maulānā Shāh 'Abd al-Ghanī Phūlpūrī *rahimahullāh* came to our house in Delhi. Hadrat Hakīm Muḥammad Akhtar Sāhib was also with him. Hadrat Hakīm Sāhib was in the prime of his youth. It was extremely cold. My mother was alive and was old too. My father had already passed away. Hadrat Shāh 'Abd al-Ghanī Sāhib *rahimahullāh* said to me, "Tell your mother to heat the wuḍū water for tahajjud and give it to us at 'ishā' time. She must not burden herself to wake up at night. Muḥammad Akhtar will make all the arrangements himself." The water was heated on a daily basis in an iron utensil and given to them. Hadrat Hakīm Sāhib would wrap it in a dark brown blanket and keep it on his side. He would then cover himself with a quilt so that through his body heat and the heat of the quilt, the water would not become cold. I do not know how he slept holding that utensil the entire night. When Hadrat Shāh 'Abd al-Ghanī

Phūlpūrī Sāhib *rahimahullāh* would wake up for tahajjud, the water would be warm and Hakīm Sāhib would assist him to make wudū.”

Janāb Muḥammad Ilyās Qurayshī Sāhib says, “Hadrat remained in our house for many days and I witnessed this scenario daily. I became very astonished. Really, love has a supernatural effect giving a person every type of strength.”

Hadrat Shāh ‘Abd al-Ghanī Sāhib *rahimahullāh* used to say, “Akhtar remains attached and close to me like a breastfeeding child to its mother.”

Hadrat *rahimahullāh* would record his spiritual mentor’s knowledge, recognition of Allāh and statements with great devotion and love. Therefore Hadrat Shāh ‘Abd al-Ghanī Sāhib *rahimahullāh* said, “Hakīm Akhtar even records my deep and intricate topics.” Hence through Hadrat, the divine knowledge of Hadrat Phūlpūrī *rahimahullāh* was proliferated. During the lifetime of Hadrat Phūlpūrī *rahimahullāh*, *Ma’rifat-e-Ilāhīyyah*, *Ma’īyyat-e-Ilāhīyyah*, *Barāhīn-e-Qāṭi’ah*, *Sharāb Ki Hurmat*, *Malfūzāt-e-Hadrat Shāh ‘Abd al-Ghanī Sāhib rahimahullāh* and other books were published. These works reached the people from the pen of Hadrat Wālā.

Acquiring Islamic knowledge

Hadrat acquired Islamic education from his spiritual mentor’s madrasah, Bayt al-‘Ulūm. Some of his colleagues advised him to enrol into Dār al-‘Ulūm Deoband but Hadrat refused saying that if he went there, he would not be in the company of his spiritual mentor and the soul of knowledge is to keep the company of one’s spiritual mentor. He said, “According to me, knowledge of Islam is secondary

and the love of Allāh is of primary importance. Here I will be blessed with the company of my spiritual mentor together with knowledge and through this blessing I will attain Allāh *ta'ālā*.” It is through this blessing that today, great graduates of Deoband are disciples of Hadrat. Hadrat Wālā worked so hard in his studies that he completed the eight-year long syllabus in four years and studied some chapters of *Bukhārī Sharīf* under his spiritual mentor, Hadrat Maulānā Shāh ‘Abd al-Ghanī *rahimahullāh*. Maulānā Shāh ‘Abd al-Ghanī *rahimahullāh* is a student of Hadrat Gangohī *rahimahullāh* via one teacher. Therefore Hadrat has a very great chain of knowledge which has been included at the end of this book.

Blessing and acceptance in knowledge

Allāh *ta'ālā* placed blessings and acceptance in Hadrat’s knowledge. Hadrat was able to study certain subjects in a short span of time whereas it took students and scholars a long time to study those same subjects. On one occasion he said, “We had a Persian teacher who was a very pious friend of Allāh. His manner of teaching and explaining was not very good. He could not satisfy the students. However I learnt Persian from him. When I wrote the commentary on the *Mathnawī Sharīf* and presented it to him in India he enquired, “Hakīm Akhtar! Did you learn Persian from someone else as well?” I replied, “No. This is the blessing of what I learnt from you.” He burst into tears out of happiness.”

Simple way of life

The entire life of Hadrat portrayed simplicity, intense love of Allāh and striving in the path of truth. Hadrat got married in a very simple manner to a lady from a

village named Kotlah close to A'zamgarh. She was ten years older than him but her piety and religiousness was well-known throughout the village. It was on that basis that Hadrat chose her.

Hadrat Wālā says, “It is possible that due to my staying for a long period in the company of my spiritual mentor, Shaykh Phūlpūrī *rahimahullāh* and seeing my relationship of intense love for him, my wife gave me permission from the start and said, “Whenever you wish, you can stay in the company of your spiritual mentor. We will not object. We have no restrictions for you.”” Hadrat says, “She was always my assistant in Islam. She told me from the start, “We will always assist you. We will eat whatever you feed us. We will wear whatever clothes you provide. If you go without food, we will do the same. If you live in the jungle, we will join you. We will never request or demand anything from you and we will never trouble you.” Hadrat says, “She practically fulfilled this promise and did not request for anything her entire life-not for jewellery, clothes nor wealth. She did not possess love for the world at all. She did not even know where the world resided. Often she would be engaged in the recitation of the Qur’ān when I entered my home.” Hadrat Shaykh Phūlpūrī *rahimahullāh* said regarding Hadrat, “Not only is he a man of spiritual affiliation but so is his wife.”

In 1960 when Hadrat Phūlpūrī *rahimahullāh* emigrated to Pakistan, Hadrat Wālā emigrated with him but he left behind his wife and son, Maulānā Muḥammad Mazhar Miyān Sāhib dāmat barakātuhum who was a child at the time in India. For one year due to financial constraints, he could not bring his family to Pakistan nor could he go to India. Hadrat’s wife

went through great difficulty in this one year but she never wrote a letter of complaint to him. Only in one letter she mentioned their son's severe illness and requested du'ās. She did not ask Hadrat to return nor did she even complain in that letter.

Whatever emotions have to pass through my heart has passed but those servants who strive for Your pleasure cannot utter a word (of displeasure).

Hadrat says, "According to me, she was the Rābi'ah Baṣrīyyah of her era. I will tell you a secret. I have always been so convinced of her lofty status that even now, I make du'ā using her as a medium (*wasīlah*). Two to three days before she passed away, members of the family and female visitors could often smell a fragrance emanating from her which they did not smell their entire life."

Even after her demise, there were many glad tidings about her in the form of dreams. Muftī Husayn Bhayāt Sāhib dāmat barakātuhum of South Africa had seen in a dream the day after she passed away that he wants to enter Paradise but an angel prevented him saying, "Not now." Hadrat's wife approached from behind and the angel allowed her so she entered Paradise. There are many other glad tidings besides this dream but this is not the place for it. Hadrat's wife passed away in the year 2000.

Hadrat Phūlpūrī's intense love for Allāh

Hadrat describes his spiritual mentor's intense love for Allāh *ta'ālā* in the following couplets:

We have seen your torn collars and wine glasses spilling with the fire of yearning. We

have seen your belongings burnt with His love and moths fluttering restlessly due to the inflammation of love. We are prepared to sacrifice the wealth of both worlds now for the yearning you have bestowed upon these torn garment ends.

Hadrat Maulānā Shāh ‘Abd al-Ghanī *rahimahullāh* was blessed on twelve occasions with the sight of Rasūlullāh *sallallāhu ‘alayhi wa sallam* in his dream. Once he was blessed with such a close sight of Rasūlullāh *sallallāhu ‘alayhi wa sallam* that he could see the red streaks in the eyes of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. Hadrat Shāh ‘Abd al-Ghanī *rahimahullāh* asked, “O Rasūlullāh! Have I seen you properly today?” Rasūlullāh *sallallāhu ‘alayhi wa sallam* replied, “Yes, ‘Abd al-Ghanī. Today you have seen the Rasūl of Allāh properly.” In the end Hadrat emigrated with his spiritual mentor to Pakistan and remained with him until his demise. He served him in a manner that is without comparison. Hadrat Maulānā Shāh ‘Abd al-Ghanī Phūlpūrī *rahimahullāh* passed away on the 12 August 1963 and is buried in the graveyard of Pāpūsh Nagar.

Khilāfat

Hadrat Maulānā Shāh ‘Abd al-Ghanī Phūlpūrī *rahimahullāh* made a bequest that his disciples should refer to the last khalifah of Mujaddid-e-Millat Hakīm al-Ummat Hadrat Maulānā Shāh Ashraf ‘Alī Thānwī *rahimahullāh*, Hadrat Maulānā Shāh Abrār al-Haqq Sāhib *rahimahullāh*. Therefore, in accordance to this bequest, Hadrat Wālā *rahimahullāh* took the allegiance of spiritual reformation with Maulānā Shāh Abrār al-Haqq Sāhib *rahimahullāh* after the demise of his spiritual mentor, Hadrat Maulānā Shāh ‘Abd al-

Ghanī Phūlpūrī *rahimahullāh*. Two years later he received khilāfat. Regarding this, Hadrat Wālā saw a dream many years prior to receiving khilāfat that Hadrat Maulānā Shāh ‘Abd al-Ghanī Phūlpūrī *rahimahullāh* said to Hadrat Maulānā Shāh Abrār al-Haqq Sāhib *rahimahullāh*, “Grant khilāfat to Akhtar.” The meaning of the dream became clear many years later.

Maulānā Shāh Abrār al-Haqq Sāhib *rahimahullāh* used to visit Hadrat Maulānā Shāh ‘Abd al-Ghanī *rahimahullāh* in Phūlpūr because he referred to Hadrat Maulānā Shāh ‘Abd al-Ghanī *rahimahullāh* after the demise of Hadrat Thānwī *rahimahullāh* and Khwājah Majdhūb *rahimahullāh*. He witnessed Hadrat Wālā serving his spiritual mentor for sixteen years. Hence he used to say, “We read in the books about how people who lived seven to eight centuries ago used to serve their spiritual mentors but did not witness it ourselves. After observing Maulānā Hakīm Akhtar Sāhib I gauged that perhaps this is how the people of the past served their spiritual mentors. When Hadrat Phūlpūrī *rahimahullāh* passed away Maulānā Shāh Abrār al-Haqq Sāhib *rahimahullāh* wrote a letter to Hadrat saying, “Glad tidings to you on serving your spiritual mentor from beginning till the end.” Once he said to Hadrat in Jeddah, “The great service of Islam which is being taken from you is on account of your service of Hadrat Phūlpūrī *rahimahullāh*.” In 1390 A.H. Hadrat was fortunate to visit the Haramayn Sharīfayn for the second time. There he met Hadrat Maulānā Shāh Abrār al-Haqq Sāhib *rahimahullāh* and Hadrat Maulānā Shāh Muḥammad Aḥmad Partābgarhī Sāhib *rahimahullāh*. Hadrat was very happy to see and meet his spiritual mentors. Hadrat also delivered lectures in the Haram

and over fifty people took the oath of allegiance on his hands. Whilst making tawāf of the ka'bah, the following couplets which bring forth an amazing spiritual ecstasy were composed:

How fortunate am I to be making tawāf of
Your house. O Lord! Am I awake or
dreaming? My goal is neither the roses,
their hue, nor fragrance. The flow of my life
is in a different direction. No sooner the
stars of my tears fell on this ground, the
chord of my servitude glittered on the
horizon.

After his first spiritual mentor passed away, Hadrat Wālā used to travel from Pakistan to visit his second spiritual mentor, Hadrat Maulānā Shāh Abrār al-Haqq Sāhib *rahimahullāh* in Hardo'i, India. Once he stayed with Hadrat Maulānā Shāh Abrār al-Haqq Sāhib *rahimahullāh* for fifty days. This action of Hadrat illustrates the importance of the spiritual mentor to those who tread this path of spiritual reformation.

As per his prescribed programme, Hadrat Maulānā Shāh Abrār al-Haqq Sāhib *rahimahullāh* asked Hadrat, "Study *Nūrānī Qā'idah* under the guidance of the madrasah Qarī Sāhib. If you want, Qarī Sāhib can even come to your room and teach you. Hadrat replied, "No Hadrat. I will go to the classroom and learn." Hence Hadrat sat with children and learnt *Nūrānī Qā'idah*. Hadrat Maulānā Shāh Abrār al-Haqq Sāhib *rahimahullāh* related this incident in many places and recited the poem of Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh*:

Such a great spiritual mentor has become a beggar today, going door to door. When love comes, it comes in this way.

The fruits of spiritual exercises

During his stay with Hadrat Phūlpūrī *rahimahullāh*, Hadrat had to undergo many difficulties which send shivers down one's spine just listening to them. This was besides his optional striving and mujāhadāt. This is not the place to disclose those details but I will mention four couplets of Hadrat wherein he refers to those difficulties and the harm he was caused by people.

Do you know what lessons the yearning for your love have given me? The cries, lamentations and yearning of my aggrieved heart are indebted to you. The habit of my compelled heart was to endure oppression and make du'ā. Time passed on this grieved heart at Your door in this manner. When the message of Your love came automatically to my grieved heart, why should blood not flow from the wound of my heart and make its way to Your land? O Akhtar! I did not know that our blood would bring any colour. When the dagger's tongue remains silent, blood will call out from the unseen.

Hadrat endured the difficulties and harms of people with great patience and perseverance. He never took revenge from anyone nor did he curse them. It was the blessing of these enduring difficulties and the fruits of conviction, obedience, service and love of his spiritual mentor that Allāh's special mercy was directed at

Hadrat and Hadrat's spiritual blessing is spreading throughout the world today. Very few people have been blessed with the perfection of knowledge, practice, piety, recognition, fear, affiliation, friendship, pain, grief, ardour, sweetness, lamentation, kindness, compassion, weeping, restlessness, impressive discourses and complete expertise in Sufism which Hadrat possesses. Hadrat's proud writings such as *Ma'rifat-e-Ilāhīyyah*, *Ma'ārif-e-Mathnawī*, *Kashkol-e-Ma'rifat*, *Rūh Kī Bīmāriyān Aur Oen Kā 'Ilāj* and others are fair testimonies. Hadrat Maulānā Shaykh Sayyid Muḥammad Yūsuf Binnorī *rahimahullāh* said after studying *M'ārif-e-Mathnawī*, "After reading the beautiful book of my respected brother, Maulānā Hakīm Muḥammad Akhtar Sāhib, *Ma'ārif-e-Mathnawī*, I have developed unimaginable respect for Maulānā." And after reading the Persian *Mathnawī* of Hadrat, Hadrat Binnorī *rahimahullāh* said, "There is no difference between you and Maulānā Rūm *rahimahullāh*."

Approximately one hundred of Hadrat's books and discourses have been published by the thousands in Urdu, English, French, Persian, Turkish, Bengali, Burmese, Pashto, Gujarati, Sindhi, Baluchi, and other languages.

Academic expertise and appreciation for 'ulamā'

Allāh *ta'ālā* blessed my spiritual mentor and leader, Hadrat Maulānā Hakīm Muḥammad Akhtar Sāhib *rahimahullāh* with great academic passion and expertise. He was the special student of the leader of spiritual mentors, Hadrat Maulānā Shāh 'Abd al-Ghanī Phūlpūrī *rahimahullāh*. Hadrat Phūlpūrī *rahimahullāh* is the student of the source of knowledge and virtue, Hadrat Maulānā Rashīd Aḥmad

Gangohī *rahimahullāh* through one medium. Hadrat Maulānā ‘Abd al-Mājid Jonpūrī was the teacher of Hadrat Phūlpūrī *rahimahullāh* and the student of Maulānā Rashīd Aḥmad Gangohī *rahimahullāh*. He was in the same class as Maulānā Muḥammad Yahyā Kāndhelwī *rahimahullāh*.

The ‘ulamā’ throughout the world who have been affected by the spiritual blessing of Hadrat also attest to Hadrat’s deep insight of the Qur’ān and Hadīth texts and his subtle academic points. This was the reason that senior ‘ulamā’ of every country were disciples of Hadrat because Hadrat quenched their academic thirst together with purifying and reforming them spiritually. Hadrat Maulānā Hidāyatullāh from Bangladesh who according to Shaykh al-Islam Hadrat Muftī Muḥammad Taqī ‘Uthmānī *dāmat barakātuhum* was the greatest Muḥaddith in all of Asia was also one of Hadrat’s disciples and khulafā’.

Hadrat proved Sufism from the Qur’ān and Hadīth and provided proof from the Qur’ān and Hadīth for those statements of the pious elders which are regarded to be based on consensus in Sufism. He used to say, “Our Sufism is not without proof.” Sometimes he would recite the following couplets,

Our cries are not without reason. Our
wound has a context.

According to the friends of Allāh, a little while in the company of a saint is better than one hundred years of sincere worship. In a popular Persian poem it is said,

A moment in the company of the auliya’ is
better than a hundred years worship which
is free from ostentation.

In fact, Hakīm al-Ummat Hadrat Maulānā Shāh Ashraf ‘Alī Thānwī *rahimahullāh* said that this poem should read as follows:

Better than a hundred thousand years of
worship which is free from ostentation.

Hadrat *rahimahullāh* would present the Hadīth of *Bukhārī Sharīf* as proof for this. Imām Bukhārī *rahimahullāh* mentions the Hadīth under the Book of Imān. It says that there are three actions which bring the sweetness of imān. The first is,

وَلَا يُحِبُّ عَبْدًا إِلَّا لِلَّهِ

If a person only loves someone for the pleasure of Allāh, he will get the sweetness of imān. Mullā ‘Alī Qārī *rahimahullāh* has written in *Mirqāt* the commentary of *Mishkāt* explaining this Hadīth, “Whoever gets the sweetness of imān, it will not be taken away from him. So this is a guarantee of death with imān.” Hence if a person sits with love in the company of Allāh’s friend for a little while, he will attain the sweetness of imān through which he will die with imān whereas there is no guarantee of death with imān for a person who engages in worship for a hundred thousand years.

Hadrat would often use *Mirqāt* the commentary of *Mishkāt* and *Tafsīr Rūh al-Ma’ānī* as references in his discourses. He would say, “Till now there is no Urdu translation of these books hence I present them as references.” Hadrat would instruct his khulafā’ to cite academic references in their talks so that people do not regard Sufism to be independent from the Qur’ān and Hadīth.

For many years Hadrat conducted classes in the khānqāh specialising in Tafsīr. Most of the students who attended were foreigners of whom the majority were from France. Till today they are engaged in academic and spiritual services in their respective countries. It was due to this same academic passion that in 1999 when Hadrat performed his final ‘umrah in good health, he said in Masjid an-Nabawī, “I want to fulfil the Sunnat of Rasūlullāh *sallallāhu ‘alayhi wa sallam* of teaching in this masjid.” Thus the eldest son of Maulānā ‘Ashiq Ilāhī Bulandshehrī *rahimahullāh*, Hadrat Maulānā Muftī ‘Abd ar-Raḥmān Kauthar Sāhib dāmat barakātuhum and I (Jalīl Aḥmad Akhūn) were chosen for this task. Hadrat taught us the lesson in the masjid which I remember till this very day.

The pathway to Paradise is to follow the footsteps of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. Following the Sunnat takes one to Allāh *ta‘ālā*.

Hadrat would use academic terminologies in his talks especially when he was in the company of ‘ulamā’. For example, once Maulānā ‘Abd al-Hamīd Sāhib, the principal of Dār al-‘Ulūm Azaadville, South Africa who is a disciple and khalīfah of Hadrat phoned Hadrat and said, “Many people are referring to me after I have connected myself to you and after your gaze of favour on me. I fear that I may be tested by vanity and pride.” Hadrat *rahimahullāh* answered him over the phone smilingly. This was a telephonic conversation and I was present there at the time. Hadrat said, “Express a lot of gratitude for this favour. Gratitude is a means of gaining the closeness of Allāh *ta‘ālā*. Pride is a cause of becoming distant from Allāh *ta‘ālā*. Thus *ijtimā’ an-naqīdayn*-the combination of two opposites is

impossible. The ‘ulamā’ who were present were in a frenzy by this short telephonic conversation.” *Khazā’in al-Qur’ān* and *Khazā’in al-Hadīth* which contain Hadrat’s subtle academic points are fair testimonies to this.

Hadrat had a lot of respect for ‘ulamā’. When we were students of Jāmi’at al-‘Ulūm al-Islāmīyyah Binnorī Town, Karachi in 1980 we used to go to Hadrat and he would honour us greatly. Whenever any academic point or statement came up during his discourse he would indicate towards us and say, “These Binnorī town students understand the value of this point.” Once I went to the khānqāh after ‘asr ṣalāh to consult with Hadrat about my spiritual reformation. At that time there was grass in the courtyard of the khānqāh and there were reed stools to sit on. Hadrat sat there, listened to me with great love and advised me accordingly. Thereafter he said that I should drink tea before leaving and went inside to fetch the tea himself. There were no attendants present at that time. Hadrat had the kettle in one hand and the cup in the other which he brought from his house himself and served tea to an insignificant person like me with his own hands.

Once I came from Bahāwal Nagar to Karachi to visit Hadrat. Hadrat was in his room and the entire room was filled with his acquaintances. Hadrat was sitting on his bed with his son, Maulānā Muḥammad Mazhar Miyā Ṣāhib dāmat barakātuhum and he was discussing the love for Allāh ta‘ālā. I sat at the back of the gathering. When he saw me he said, “Maulānā Jalīl, sit with Maulānā Mazhar Miyā on the bed because you are an ‘ālim. Maulānā Mazhar Miyā is also sitting here because he is an ‘ālim.

I remained in the company of Hadrat for approximately thirty four to thirty five years. I always noticed that Hadrat made 'ulamā' sit in front even though there were very rich people and government employees present in the assembly. When I graduated, I went to Majlis Siyanat al-Muslimin in Lahore. Hadrat came from Karachi and delivered a lecture after 'asr salāh. There were many vehicles ready to take Hadrat and a huge crowd was rushing to meet him and shake his hands. I managed to get to the front and met Hadrat. Hadrat held my hand and said to those present, "He is an 'ālim. Everyone should shake his hands." Seeing this respect of Hadrat, my eyes began to flow with tears.

Whenever I visited Hadrat during the period when he was ill and needed to be aided to sit, he would ask me to wait and would tell the attendants to make him sit. Thereafter he would hug me and shake my hands and say, "He is an 'ālim and a Shaykh al-Hadīth." I learnt value and respect for 'ulamā' from Hadrat rahimahullāh despite being an 'ālim myself. Whenever an 'ālim came to visit Hadrat, Hadrat would give him all his books as a gift which amounted to thousands of rupees. When distributing his printed lectures, the students of madāris were given first preference. Hadrat attached great importance to the advice and words of the 'ulamā'. In fact, he would seek confirmation from 'ulamā' for any of his topics which he was inspired with. Once Hadrat spoke about the incident of the king of Balkh, Hadrat Ibrāhīm ibn Adham rahimahullāh and his meeting with Hadrat Jibrā'il 'alayhis salām. After the talk Hadrat asked me in his room if it is proven in Shariat that Hadrat Jibrā'il 'alayhis salām met people who were not Prophets. I replied, "Yes, absolutely. Hence the

incident of Hadrat Maryam *'alayhas salām* meeting with Hadrat Jibrā'īl *'alayhis salām* is mentioned in detail in Sūrah Maryam.” Hadrat was very happy and said, “Wherever you write this incident, explain this point as well.” He used to say that the love for Allāh *ta'ālā* is like fuel and Islamic knowledge is like light. A vehicle requires both these things. Hence if one has intense love and knowledge, he will reach the court of Allāh *ta'ālā*. Once I said to Hadrat, “I want to write something and publish it.” Hadrat said, “Get your writing proof-read by three 'ulamā'. If they express confidence in it, publish it.” I did accordingly. Thereafter Hadrat said to me once, “I have confidence in your academic capability so read your own writings thrice. This will be similar to three 'ulamā' reading it.”

Therefore Hadrat *rahimahullāh* always instructed the 'ulamā' thus, “Attain a deep understanding in knowledge and remain firm in the field of spirituality. Your fragrance will spread throughout the four corners of the world.” He narrated the statement of his spiritual mentor, Hadrat Shāh 'Abd al-Ghanī Phūlpūrī *rahimahullāh*, “An 'ālim is a raw kebab. If someone eats it like that, he will feel nauseous and vomit. And if he gets roasted in the frying pan of some friend of Allāh *ta'ālā*, his aroma will spread in all directions. Then even a Hindu and disbeliever will say,

We are getting the fragrance of kebab from him, make us Muslims as well.”

Hadrat *rahimahullāh* also advised this in one of his couplets:

Acquire the true yearning of love as well.
Many thousands of you have become
'ulamā' and graduates. Whoever had the

opportunity of spending some time in the company of the friends of Allāh has become perfect.

Finally I want to say that Hadrat had such great respect for knowledge that he never kept any item like spectacles etc. on any Islamic book. If he needed to write something he never placed a page over any book to write. He would say, “This is disregard and disrespect for knowledge. A book has its own purpose. It cannot be used to place something on it or to write on.”

May Allāh *ta’ālā* have mercy on his pure soul. Āmīn.

Written works

(1) *Ma’rifat-e-Ilāhīyyah* (2) *Ma’īyyat-e-Ilāhīyyah* (3) *Barāhīn-e-Qāṭi’ah* (4) *Ma’ārif-e-Mathnawī* (5) *Kashkol-e-Ma’ārifat* (6) *Rasūlullāh ṣallallāhu ‘alayhi wa sallam Kī Nazr Mein Dunyā Kī Haqīqat* (7) *Rūh Kī Bīmāriyā Aur Oen Kā ‘Ilāj* (8) *Majālis-e-Abrār* (9) *Qur’ān-o-Ḥadīth Ke Anmol Khazāne* (10) *Ek Minit Kā Madrasah* (11) *Tashīl-e-Qawā’id an-Nahw* (12) *Ma’ārif-e-Shams Tabrez* (13) *Bad Nazrī Aur ‘Ishq-e-Majāzī Kī Tabāh Kāriyān Aur Oen Kā ‘Ilāj* (14) *Faydān-e-Muḥabbat* (15) *Ā’inah-e-Muḥabbat* (16) *Pyāre Nabī ṣallallāhu ‘alayhi wa sallam Kī Pyāre Sunnaten* (17) *Ma’mulāt-e-Subh-o-Shām* (18) *Dars-e-Mathnawī Maulānā Rūm rahimahullāh* (19) *Faghān-e-Rūmī* (20) *Khazā’in al-Qurān* (21) *Khazā’in al-Ḥadīth* (22) *Tarbiyat-e-‘Ashiqān-e-Khudā* (23) *Huqūq-e-Shaykh Aur Ādāb* (24) *Islāh-e-Akhlāq* (25) *Walīyyullāh Banāne Wāle Chār A’māl* (26) *Qaumīyyat-o-Sūbā’īyyat Aur Zabān-o-Rang Ke Ta’assub Kī Islāh* (27) *Sadā’e Ghayb* (28) *Haramayn Sharīfayn Men Ḥādīrī Ke Ādāb* (29) *Talqīn-e-Sabr-e-Jamīl*.

Travelogues

(1) *Ma'ārif-e-Rabbānī* (2) *Pardes Mein Tadhkirah-e-Waṭn* (3) *Irshādāt-e-Dard-e-Dil* (4) *Āftāb-e-Nisbat Ma'allāh* (5) *Safar Nāmāh Ḥaramayn Sharīfayn* (6) *Safar Nāmāh Rangūn-o-Dhākāh* (7) *Safar Nāmāh Lāhor*.

Statements

(1) *Mawāhib-e-Rabbānīyyah* (2) *Khazā'in-e-Sharī'at-o-Tarīqat* (3) *Khazā'in-e-Ma'rīfat-o-Muḥabbat* (4) *Bāte Oen Kī Yād Rahengī*.

Discourses

(1) *Istighfār Ke Thamarāt-o-Barakāt* (2) *Fadā'il-e-Taubah* (3) *Ta'alluq Ma'allāh* (4) *'Ilāj al-Ghaḍab* (5) *'Ilāj-e-Kibr* (6) *Taslīm-o-Raḍā* (7) *Khūshgawār Izdiwājī Zindagī* (8) *Huqūq an-Nisā'* (9) *Badgumānī Aur Oes Kā 'Ilāj* (10) *Manāzil-e-Sulūk* (11) *Tajallīyyāt-e-Jadhḥ* (Awwal, Daum, Saum-o-Chahārum) (12) *Tazkiyah-e-Nafs* (13) *Tarīq-e-Wilāyat* (14) *Takmil-e-Ma'rīfat* (15) *Maqsad-e-Hayāt* (16) *Fayḍān-e-Muḥabbat* (17) *Dhikrullāh Aur Itmīnān-e-Qalb* (18) *Taqwā Ke In'āmāt* (19) *Hayāt-e-Taqwā* (20) *Nuzūl-e-Sakīnah* (21) *Sirāt-e-Mustaqīm Aur Ahlullāh* (22) *Majlis-e-Dhikr* (23) *Ta'mīr-e-Waṭn-e-Ākhirat* (24) *Rāh-e-Maghfirat* (25) *Nūr-e-Hidāyat Aur Oes Kī 'Alāmat (Hissah Awwal)* (26) *Nūr-e-Hidāyat Aur Oes Kī 'Alāmat (Hissah Daum)* (27) *'Azmat-e-Huffāz-e-Kirām* (28) *'Alāmāt-e-Ahl-e-Muḥabbat* (29) *Bi'that-e-Nabawī Ke Maqāsīd* (30) *Tashnagān-e-Jām-e-Shahādat* (31) *'Irfān-e-Muḥabbat* (32) *Ādāb-e-Rāh-e-Wafā* (33) *Ummīd-e-Maghfirat-o-Raḥmat* (34) *Sabr Aur Maqām-e-Siddīqīn* (35) *Suḥbat-e-Ahlullāh Aur Jadīd Teknolojī* (36) *'Ishq-e-Risālat Ka Saḥīḥ Maḥmūm* (37) *Manzil-e-Qurb-e-Ilāhī* (38) *Anwār-e-Haram* (39) *Fayḍān-e-Haram* (40) *Ḥaqīqat-e-Shukr* (41)

Allāh Jalla Jalāluhū Ke Bā Wafā Bande (42) *Qāfilah-e-Jannat Kī 'Alāmat* (43) *Allāh Ta'ālā Ke Sāth Ashad Muḥabbat* (44) *Yā Arḥam ar-Rāḥimīn, Maulā'e Raḥmatullil'ālamīn* (45) *Walīyullāh Banne Ke Pānch Nuskhe* (46) *Ladhat-e-Dhikr Aur Lutf-e-Tark-e-Gunāh* (47) *Hum Kis Ko Milte Hein Aur Hum Ko Kon Pāte Hein?* (48) *Tuḥfah-e-Māh-e-Ramadān* (49) *'Azmat-e-Risālat ṣallallāhu 'alayhi wa sallam* (50) *Allāh Ta'ālā Ka Peghām-e-Dostī* (51) *In'āmāt-e-Ilāhīyyah* (52) *Taqrīr-e-Khatm-e-Qur'ān-o-Bukhārī Sharīf* (53) *Mahbūb-e-Ilāhī Banne Kā Tarīqah* (54) *Taubah Ke Ānsū* (55) *Ārām-e-Do Jahān Ka Tarīq* (56) *Khūn-e-Tamannā Kā In'am* (57) *Ta'līm-o-Tazkiyah Kī Ahmiyat* (58) *Aṣlī Pīrī Murīdī* (59) *Maqām-e-Auliyā-e-Siddiqīn* (60) *'Alāmāt-e-Maqbūlīn* (61) *Maqām-e-Ikhlās Muḥabbat* (62) *Qur'ān-e-Pāk Ke Roshnī Mein Thubūt-e-Qiyāmat Aur Oes Ke Dalā'il* (63) *Huqūq ar-Rijāl* (64) *Ladhat-e-Qurb-e-Khudā* (65) *Dīn Par Istiqāmat Kā Rāz* (66) *Nafs Ke Ḥamlon Se Bachā'o Ke Tarīqe* (67) *Zindagī Ke Qīmtī Lamahāt* (68) *Ta'līm-e-Qur'ān Men Shān-e-Raḥmat Kī Ahmiyat* (69) *'Azīz-o-'Aqārib Ke Huqūq* (70) *Ahlullāh Ke Shān-e-Istighnā* (71) *Dastak-e-Āh-o-Fighān* (72) *Nigāh-e-Nubuwwat Mein Muḥabbat Kā Maqām* (73) *Ādāb 'Ishq Rasūl ṣallallāhu 'alayhi wa sallam* (74) *'Ilm Aur 'Ulamā'-e-Kirām Kī 'Azmat* (75) *Qurb-e-Ilāhī Kī Manzilen* (76) *Rūḥ-e-Sulūk* (77) *Lā Zawāl Saltānat* (78) *Muḥabbat-e-Ilāhīyyah Kī 'Azmat* (79) *Be Pardagī Kī Tabāh Kāriyān* (80) *Ādāb-e-Muḥabbat* (81) *Tarīq Ilallāh* (82) *Auliyā' Allāh Kī Pehchān* (83) *Nisbat Ma'allāh Ke Āthār* (84) *Qalb-e-Salīm* (85) *Tarīq-e-Muḥabbat* (86) *Ḥaqqāniyat-e-Islām* (87) *'Azmat-e-Ṣaḥābah* (88) *Īmān Aur 'Amal-e-Ṣālih Kā Rabṭ* (89) *Dīl Shikastah Kī Qīmat* (90) *Nisbat Ma'allāh Kī Shān-o-Shauqat* (91) *Faydān-e-Raḥmat-e-Ilāhīyyah* (92) *Ṣuḥbat-e-Shaykh Kī Ahmiyat* (93) *Gham-e-Ḥasrat*

Kī Ahmiyat (94) *Ahl-e-Muḥabbat Kī Shān* (95) *Ta'mīr-e-Ka'bah Aur Ta'mīr-e-Qalb Kā Rabṭ* (96) *Tulū'-e-Āftāb-e-Umīd* (97) *Kayf-e-Rūḥānī Kayse Ho?* (98) *Talabā'-o-Mudarrisīn Se Khuṣṣī Khitāb* (99) *Karāmat-e-Taqwā* (100) *Gunāhon Se Bachne Kā Rāstah* (101) *Maqām-e-Āshiqān-e-Ḥaqq* (102) *Rāh-e-Muḥabbat Aur Oes Ke Huqūq* (103) *Dār-e-Fānī Men Bā Luṭf Zindagī* (104) *Gham-e-Taqwā Aur 'Alāmāt-e-Wilāyat* (105) *Ladhat-e-I'tirāf-e-Quṣūr* (106) *Dāstān-e-Ahl-e-Dil* (107) *Huqūq al-Wālidayn* (108) *Humjīns Parastī Kī Tabāh Kāriyān Aur Oen Kā 'Ilāj*

English publications

- (1) Beautiful Sunnats of the Beloved Nabī sallallāhu 'alayhi wa sallam.
- (2) What is the Reality of Taṣawwuf?
- (3) Hajj and 'Umrah Guidelines.
- (4) Purpose of Life.
- (5) The Treatment for Anger.
- (6) The Fourteen Harms of Casting Evil Glances.
- (7) A Life of Piety.
- (8) A Sound Heart.
- (9) The Rights of Women.
- (10) The Etiquette of visiting the Haramayn Sharīfayn.
- (11) The Four Actions.
- (12) The Rights of the Husband.

Various books and discourses of Hadrat *rahīmahullāh* have been translated and published in twenty three languages such as Arabic, Persian, Sindhi, Pashto, English, Turkish, French, Russian, Malay, German,

Hindi, Gujarati, Latin, Portuguese, Chinese, Burmese, Bengali, Zulu, Tamil etc. and many are being published and distributed absolutely free of charge. In this manner, the spiritual blessing of Hadrat is flowing throughout the world. Besides this, there are more than one hundred khānqāhs existing in the world where the propagation of Islam and the work of tabligh are taking place through the efforts and connection with Hadrat. There are over six hundred khulafā' of Hadrat who are engaged in the work of spiritual reformation and purification.

The title of 'Ārif billāh

Hadrat's spiritual mentor, Maulānā Abrār al-Haqq Sāhib rahimahullāh gave him the title of 'Ārif billāh in the south of Hyderabad, India where a huge Islamic programme was taking place. Hadrat Maulānā Shāh Abrār al-Haqq Sāhib rahimahullāh told the organisers of the programme that 'Ārif billāh should be written before Hadrat Maulānā Hakīm Akhtar Sāhib's name in the programme poster. When Maulānā Abrār al-Haqq Sāhib rahimahullāh went to South Africa a few years ago and saw the spiritual blessing of Hadrat there, he became very pleased and said regarding Hadrat,

This is your supernatural act. May the cup-bearer expire amongst your drunkards. Wherever you place your foot, a tavern (of Allāh's love) is erected.

The saints of Allāh *ta'ālā* adorn their hearts with the mark of yearning and grief. Only then do they find Allāh *ta'ālā* wherever they go. Therefore we should observe the days of striving and difficulty of spiritual mentors and the friends of Allāh, not their glory days.

They adorned their hearts with the mark of yearning. Then only did they find Him everywhere.

How excellent is the couplet of Hadrat Mīr 'Ishrat Jamīl Sāhib:

Ah! How will a person who did not see your state of poverty understand your royalty.

Glad tidings in dreams

There were great glad tidings in the form of dreams even during the lifetime of Hadrat *rahimahullāh*. Since glad tidings are the explanations of the verse:

لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا

For them are glad tidings in the worldly life.

I will mention a few of those dreams.

First glad tidings

During Hadrat's trip to South Africa a few years ago, his senior khalifah and principal of Dār al-'Ulūm Azaadville, Hadrat Maulānā 'Abd al-Hamīd Sāhib dreamt that he was with Hadrat *rahimahullāh* at the blessed tomb of Rasūlullāh sallallāhu 'alayhi wa sallam offering greetings and salutations to Rasūlullāh sallallāhu 'alayhi wa sallam. In the dream Maulānā saw that Rasūlullāh sallallāhu 'alayhi wa sallam came out of his grave accompanied by Hadrat Abū Bakr Siddīq and Hadrat 'Umar radiyallāhu 'anhu. Rasūlullāh was pleased and said to Hadrat Abū Bakr Siddīq and Hadrat 'Umar radiyallāhu 'anhu smilingly, "Look! Look at my Akhtar."

Second glad tiding

Ten years prior to the above dream, Qārī ‘Abd al-Haqq Sāhib *rahimahullāh* of Bangladesh also had a similar dream. He dreamt that Rasūlullāh *sallallāhu ‘alayhi wa sallam* kissed him repeatedly on his forehead and face to the extent that he could feel the blessed saliva of Rasūlullāh *sallallāhu ‘alayhi wa sallam* on his face. Thereafter Rasūlullāh *sallallāhu ‘alayhi wa sallam* asked him, “Do you know why I love you so much?” He replied, “O Rasūlullāh! I do not know.” Rasūlullāh *sallallāhu ‘alayhi wa sallam* said, “I love you because you love my Akhtar.”

Third glad tiding

In that same year, one of the attendants of Hadrat *rahimahullāh* who is a very pious youngster by the name of Muḥammad Fahīm Sāhib was blessed with a dream of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. Rasūlullāh *sallallāhu ‘alayhi wa sallam* said to Abū Hurayrah *radiyallāhu ‘anhu*, “The four schools of Sufism: *Chishtīyyah*, *Qādirīyyah*, *Naqshabandīyyah* and *Suharwardīyyah* are all correct but from these four the closest to me is this one.” Saying this Rasūlullāh *sallallāhu ‘alayhi wa sallam* pointed towards Hadrat *rahimahullāh* who was sitting with great respect in tashahhud position with his head lowered. Thereafter Rasūlullāh *sallallāhu ‘alayhi wa sallam* said, “Whoever will love my Akhtar, I will love him.”

Fourth glad tiding

Maulānā Sulaymān Nānā Sāhib of Leicester, England was in Madīnah Sharīf on ‘Id al-Fiṭr in the year 1420 A.H. When he went to offer greetings and salutations at the blessed grave of Rasūlullāh *sallallāhu ‘alayhi*

wa sallam, he heard the voice of Rasūlullāh in a wakeful state saying, “Convey our greetings to Maulānā Akhtar Sāhib.” When Maulānā Sulaymān completed his greetings and salutations and was leaving, he heard the voice from the blessed tomb saying again, “Make sure you convey our greetings to Maulānā Akhtar Sāhib.” Subhānallāh!

It will be appropriate if I sacrifice my life for this glad tiding. Then too, I cannot show enough thanks to Allāh ta’ālā.

Fifth glad tiding

Recently a pious youngster from Peshawar who is affiliated with the tablighī jamā’at came to Hadrat in Karachi and said, “I had a dream that Rasūlullāh sallallāhu ‘alayhi wa sallam was tying a turban on Hadrat’s head with his own hands in his blessed grave.”

This golden opportunity should not be missed!

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

An illustration of radā’ bilqadā’

There is a stage which is even higher than sincerity and it is called radā’ bilqadā’. Radā’ bilqadā’ is to be totally happy with the decree and decision of Allāh ta’ālā. Rasūlullāh sallallāhu ‘alayhi wa sallam gave the ummat a practical lesson on radā’ bilqadā’ when his son, Ibrāhīm radiyallāhu ‘anhu was passing away. Rasūlullāh’s eyes were filled with tears and he was saying, “O Ibrāhīm! We are grieved by your separation but we are sincerely happy with the decree of Allāh

ta'ālā.” From this incident we understand that natural grief does not contradict *radā' bilqadā'* provided that the heart is at ease with the decision of Allāh *ta'ālā*.

It is necessary for the true friends of Allāh *ta'ālā* to acquire this state but Allāh *ta'ālā* tests them in various ways in order to give a lesson and make an example of their attaining the state of *radā' bilqadā'* to others and so that they may increase in their closeness to Him.

My master and spiritual mentor, 'Ārif billāh Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib *rahimahullāh* had a stroke on Wednesday, 31 July 2000. This affected the right side of his body and tongue severely but the state of contentment that was evident on Hadrat's face on the first day was something that not even a healthy and strong person possessed.

The next day, when I came to Karachi from Bahāwal Nagar and went to see Hadrat, he smiled when he saw me whereas I was crying.

Through the grace of Allāh *ta'ālā* and due to Hadrat's *radā' bilqadā'* and determination, he recovered from the stroke to a great extent. Al-ḥamdulillāh, his speech became absolutely clear and some movement returned to his limbs. Hadrat was not completely relieved of the disability but his system of spiritual beneficence increased much more than before. When Hadrat was healthy, an assembly would take place once a week but after the stroke, four assemblies would take place daily and continued until his demise. The assembly times were: 1. After fajr *ṣalāh* 2. At 11:30am 3. After 'aṣr *ṣalāh* 4. After 'ishā' *ṣalāh*. Each session lasted from between forty five minutes to one

and a half hours. The disciples felt Hadrat's spiritual blessing in their hearts much more than before and there was a constant influx of people from around the world who were thirsty for the wine of Allāh's love. Hadrat never allowed his illness to become an obstacle in the spiritual training of his disciples and he opened his heart and offered the plentiful heavenly wine for them to drink.

In this regard Tā'ib Sāhib says:

The mouth of the large jug is open. The drunkard is on the ground. The cup-bearer is also restless. Then who are they waiting for? We die for mortal idols. We should rather sacrifice our lives for Allāh *ta'ālā*. Who are we waiting for when we have the choice?

When anyone would ask Hadrat rahimahullāh how he was feeling, he would say, "Al-hamdulillāh!" from the depths of his heart and would add, "I am completely at ease from head to toe."

Once after 'ishā' salāh, Tā'ib Sāhib recited the following couplets in the presence of Hadrat which contains a du'ā for Hadrat's cure.

O Allāh! Grant my spiritual mentor cure and remove every trace of the illness.

Tā'ib Sāhib himself as well as all those who were listening were in tears and all of them were looking at Hadrat with sympathy and mercy. The pity they took on Hadrat was very hard for him to bear. When the couplets were complete Hadrat reprimanded his disciples and said, "Do not look at me with eyes of sympathy and mercy. I have become more of a V.I.P.

than before because it is mentioned in a Hadīth-e-Qudsī that a person will be brought before Allāh *ta'ālā*. Allāh *ta'ālā* will ask him, “O My slave! Why did you not visit Me when I was sick?” The man will say, “O Allāh! You are pure from getting sick and ill.” Allāh will say, “A certain slave of Mine was ill. If you visited him, you would have found Me there.”

In reality, when any test comes to the friends of Allāh *ta'ālā*, it comes to elevate them to a special position of Allāh's closeness and as a lesson for those who complain about every little difficulty. Hadrat says,

Whatever emotions had to pass through my heart have passed but those servants who strive for Your pleasure cannot utter a word (of displeasure).

After this illness, there were many glad tidings about Hadrat *rahimahullāh* which came in the form of dreams. They make reference to Hadrat's stages being elevated and attaining a special position. A few of them are quoted below.

First glad tiding

Muhammad 'Abdullāh Ansārī said that a few years ago he was in Azaadville, South Africa. He fell off to sleep whilst listening to some lectures of Hadrat Maulānā Shāh Hakīm Muhammad Akhtar Sāhib *rahimahullāh* on cassettes and he had a dream. Al-hamdullillāh, he saw Rasūlullāh *sallallāhu 'alayhi wa sallam* in the dream. Rasūlullāh *sallallāhu 'alayhi wa sallam* was in a large open field and he had sand in his blessed hand. Our Hadrat Maulānā Shāh Hakīm Muhammad Akhtar Sāhib *rahimahullāh* was also present. Then he saw that Rasūlullāh *sallallāhu 'alayhi wa sallam* was saying to Hadrat Wālā with

extreme grief, “Akhtar! People have not recognised you. Akhtar! People do not appreciate you.” He saw Rasūlullāh sallallāhu ‘alayhi wa sallam uttering this statement thrice and then after pausing, Rasūlullāh sallallāhu ‘alayhi wa sallam uttered this same statement a fourth and fifth time with extreme pain and tenderness. After this Muḥammad ‘Abdullāh Anṣārī says that his eyes opened and he cried profusely. It was 1am in the morning in South Africa and 4am or 5am in Pakistan but he still phoned and related this dream to Ṣūfī Shāh Firoze ‘Abdullāh Memon Sāhib dāmat barakātuhum.

It is clear that this dream was an admonition for those who did not have enough respect and appreciation for Hadrat and for those whose blind eyes could not see the high status of Hadrat. May Allāh *ta’ālā* grant us all the ability to appreciate and respect Hadrat Wālā in proportion to his worth.

The people who love Allāh *ta’ālā* were only recognised after a period of time. I thought the one who turned out to be a precious ruby from Badkhashān was just sand.

-Maulānā Shāh Hakīm Muḥammad Akhtar
Sāhib rahimahullāh

Second glad tiding

On the 11 April 2006 corresponding to 12 Rabi’ al-Awwal before fajr salāh, Brother Muḥammad ‘Imrān al-Haqq heard a voice from the unseen saying, “We have not granted your spiritual mentor the rank of Qutb and Abdāl. Instead we gave him the highest rank of Ghauth.” When he heard this statement, he felt in his heart that Hadrat Maulānā Shāh Hakīm

Muhammad Akhtar Sāhib *rahimahullāh* was inside the holy Ka'bah and that it was hajj season.

Third glad tiding

Brother Munir Ahmad Maghal, who was known as Dr. Munir saw a dream through the blessing of Hadrat wherein he had the urge in his heart to meet Imām Ghazālī *rahimahullāh*. Then all of a sudden an iron vessel appeared which he mounted. The vessel started to fly until it arrived at the tomb of Imām Ghazālī *rahimahullāh*. He met and shook hands with Imām Ghazālī *rahimahullāh* and Imām Ghazālī *rahimahullāh* said, “At this moment in time, your spiritual mentor has attained the rank of Qutb.” Thereafter Dr. Munir asked Imām Ghazālī *rahimahullāh* to give him some advice. The imām enquired, “What does your spiritual mentor say?” Dr. Munir replied, “He instructs us to protect our eyes.” Imām Sāhib *rahimahullāh* said, “This is the greatest dhikr of this era.”

Fourth glad tiding

On 19 March 2006 corresponding to 18 Safar 1427 Brother Muhammad Fayṣal dreamt that Hadrat went to an Arab country and Hadrat Mīr Sāhib *dāmat barakātuhum* was with Hadrat *rahimahullāh*. It was a time when the shouts and cries for Hadrat were resonating from the upper stories and houses of the Arabs and from all over the world. People were constantly entering the assembly of Hadrat in groups. After spiritually training them, Hadrat was sending armies throughout the world. In the dream it felt like it was the final era and the time for the appearance of Hadrat Imām Mahdī was close.

Fifth glad tidings

On the morning of Wednesday, 14 March 2006 corresponding to 13 Ṣafar 1427, Brother Sayyid Muḥammad ‘Ārif had a dream. He explains, “Hadrat Wālā rahimahullāh was sitting on his special chair within the tomb of Rasūlullāh sallallāhu ‘alayhi wa sallam and close to the blessed grave. There was a large group of saints seated on the floor. Rasūlullāh sallallāhu ‘alayhi wa sallam was speaking directly to Hadrat rahimahullāh from his grave. It was most likely a discussion regarding glad tidings.

Those in attendance were saying softly, “Subḥānallāh! Māshā’ Allāh!” from time to time. Mīr Sāhib dāmat barakātuhum also joined them in these utterances. Hadrat rahimahullāh was sitting on his chair with his head lowered and was listening with utmost respect. This continued for a long time. Outside the tomb were Hadrat Firoze Memon Sāhib dāmat barakātuhum and I, Muḥammad ‘Ārif. I watched the scene (in the dream) with my very own eyes and heard with my own ears.

A voice from the unseen announced that elders from Jāmi‘at ar-Rashīd and other madāris were coming there for the lecture which I strongly felt would lead to the unity of the ummat and I was elated. Simultaneously the sound of a scream pierced the air and the voice from the grave became silent. The door opened and all the saints began pouring out. It felt as if Imām Mahdī radiyallāhu ‘anhū was about to make his appearance and this resulted in great jubilation. When I opened my eyes I could hear many adhāns of fajr being called out.”

There are many other glad tidings besides those mentioned above. For purposes of brevity I have not included them here.

The construction of Khānqāh Imdādīyyah Ashrafiyyah

Initially Hadrat *rahimahullāh* resided in Nāzīmābād. Thereafter, upon the instruction of Hadrat Shāh Abrār al-Haqq Sāhib *rahimahullāh*, he laid the foundation for Khānqāh Imdādīyyah Ashrafiyyah in Gulshan Iqbāl, Karachi and moved from Nāzīmābād to Gulshan Iqbāl. This was most probably in the year 1979. Madrasah Ashraf al-Madāris and Masjid-e-Ashraf were constructed in the same khānqāh afterwards. Al-hamdulillāh, this khānqāh is the focal point and the main centre for the whole world. Affiliates and disciples from Africa, America, Britain, France, Germany, Burma, Bangladesh, India, Afghanistan, Iran, Canada, Saudi Arabia, United Arab Emirates and from different areas of Pakistan come to this khānqāh for their spiritual reformation and purification. After sitting in the company of Hadrat and listening to his lofty discourses they return having attained their goal. In particular we find that ‘ulamā’ from all over the world attach themselves to Hadrat *rahimahullāh* and illuminate their hearts with true knowledge and the state of *iḥsān*.

One branch of this khānqāh is Sindh Balūch Society which has been established in Karachi. Hadrat’s lecture used to take place there every Sunday after fajr salāh and sometimes Hadrat used to stay over for a few days with his disciples. A very big and beautiful masjid was built a few years ago and recently the construction of a university named Ashraf al-Madāris and a madrasah for girls has been completed. May

Allāh *ta'ālā* accept this noble work, make Hadrat happy and make it a means of perpetual reward for Hadrat rahimahullāh till the Day of Resurrection. Āmin. Al-hamdulillāh, now both centres have been built and in fact, due to the great number of students, they are being extended. Allāh *ta'ālā* blessed Hadrat with good children as well. Hadrat left behind one son and one daughter. Hadrat's only son, Hadrat Maulānā Hakīm Muḥammad Mazhar Sāhib dāmat barakātuhum is also a khalifah of Muḥyī as-Sunnah Hadrat Maulānā Shāh Abrār al-Haqq Sāhib rahimahullāh and is a special student of Shaykh at-Tafsīr Hadrat Maulānā Muḥammad Idrīs Khāndhelwī rahimahullāh. He is managing the academic affairs of Ashraf al-Madāris in a superb and exemplary manner. Allāh *ta'ālā* blessed him with a great share of the yearning of love, pain and grief. He has been managing the affairs of the khānqāh in an excellent manner after Hadrat rahimahullāh. Many people especially the 'ulamā' are turning to him and referring to him.

Serving the creation

In addition to linking the creation to Allāh *ta'ālā*, one of the special traits of the friends of Allāh *ta'ālā* has always been to serve the creation. Under the supervision of Hadrat Wālā, Hadrat Maulānā Muḥammad Mazhar Miyān Sāhib formed a trust after arranging humanitarian services. In a short time, this trust has already acquired a golden track record of its great services to humanity. A thick book will be required to write down a detailed account of all their services. The paternal grandsons of Hadrat rahimahullāh, Maulānā Muḥammad Ibrāhīm Sāhib, Maulānā Muḥammad Ismā'īl Miyān Sāhib, Maulānā

Muhammad Is-hāq Miyān and Maulānā ‘Abdullāh Miyān are all ‘ulamā’ and men of spiritual affiliation. The maternal grandsons of Hadrat *rahimahullāh* are also men of honour and distinction. May Allāh *ta’ālā* grant Maulānā Muhammad Mazhar Miyān Sāhib and his sons blessings in their lives, may He keep them safe with good health and ease for a long time and may He keep their spiritual blessing and blessing flowing till the Day of Resurrection. Āmīn.

Hadrat has approximately six hundred khulafā’. Under the instruction of Hadrat, they are establishing khānqāhs in their countries and areas with the aim of spiritual reformation and purification and people are benefiting from them.

The spiritual mentor of Arabs and non-Arabs

Even though the spiritual mentors of Hadrat *rahimahullāh* gave him the title, ‘Shaykh al-‘Arab wa al-‘Ajam’ a long time ago, its reality is becoming totally clear nowadays and the spiritual blessing of Hadrat *rahimahullāh* is spreading quite rapidly in Saudi Arabia especially in the Haramayn Sharīfayn. Whenever Hadrat goes to the Haramayn Sharīfayn, scores of men and women attend his morning and evening assemblies. Many of Hadrat’s khulafā’ residing in Jeddah, Makkah, Madīnah and other cities conduct weekly programmes.

Over and above all of this, after Hadrat’s discourses were translated into Arabic, they were printed with the permission of the Saudi government and are being distributed. The son of Hadrat Maulānā ‘Ashiq Ilāhī Bulandshehri Sāhib *rahimahullāh*, the khalīfah of Hadrat Wālā, Maulānā ‘Abdullāh Madanī and the professor of Madīnah University and khalīfah of

Hadrat *rahimahullāh*, Doctor Maulānā Khālīd Marghūb Sāhib *dāmat barakātuhum* translated Hadrat's discourses into Arabic and got them endorsed by the Saudi government. They then printed them in the thousands and are distributing them. In the beginning of 2009, thousands of Hadrat's discourses were distributed in the Haram of Makkah and Madīnah every day to the extent that the imāms of the Haramayn also took a liking to Hadrat's discourses and the demand for them increased tremendously among the Arabs. People would phone Hadrat's khulafā' requesting for Hadrat's discourses. Hadrat Wālā instructed that the printing and distribution of those discourses should not be halted irrespective of the expenditure incurred.

Hadrat Wālā and his children donated a huge amount of their own money for this purpose. The following three discourses have acquired wide spread acceptance among the Arabs: 1. *Mafāsīdu 'Admi Hifz al-Baṣar* 2. *Kunūzum min al-Qur'ān al-Karīm wa al-Hadīth ash-Sharīf wa Asbābu Husni Khātamih* 3. *Al-Balsam ash-Shāfī liman Ubtuliya Bilma'āsī*.

In the service of Shāh Hakīm Muḥammad Akhtar Sāhib

During my student days I was very keen to compete. If I saw any student doing any work related to any new book, commentary of Hadith, exegesis or Islamic knowledge, I would try to emulate him. I felt that any aspect of knowledge or practice which could be acquired in the madrasah should not be left since I chose to be a student for that very purpose. One day the third year students remained seated in the masjid after the du'ā after 'aṣr ṣalāh whereas the masjid was empty. I stood up and looked through the window in

front of the masjid at the garden of the masjid. I saw a student who was in my class, Maulānā Junayd Aḥmad, sitting in a specific manner, facing the qiblah and making the dhikr of Allāh *ta'ālā*. I stood watching him for a long time. I liked his manner of dhikr. After revision at night, I went to him and enquired, “What were you doing?” He replied, “I was engaged in the dhikr of Allāh *ta'ālā*.” I asked, “Where did you learn this manner of dhikr?” He answered, “A certain pious man by the name of Maulānā Shāh Ḥakīm Muḥammad Akhtar Ṣāḥib came from Gulshan Iqbāl. He promotes and prescribes dhikr.” I took Ḥadrat’s complete details and address from him and enquired about the time when Ḥadrat could be met. He said, “Ḥadrat delivers a lecture between 9am and 10am on Fridays. He can be met at that time.”

I consulted my classmates, Maulānā Ayyūb Walī Patel from Britain and Maulānā Sayyid Imtiyāz from Karachi about visiting and meeting Ḥadrat. Maulānā Imtiyāz Ṣāḥib said that he knew Ḥadrat so we went on Friday to meet him. Ḥadrat was still in his room, there were about twenty five to thirty people sitting in the khānqāh and a sofa was placed at the front for Ḥadrat to sit on. At about 9am, Ḥadrat came out of his room, performed two rak’ats ṣalāh and sat on the sofa.

Our naivety

We students (me and Maulānā Ayyūb Patel) went and sat right in the front. As Ḥadrat sat down he made an indication to us to get up and sit on his right-hand side behind a man whom we learnt was Ḥājī Afzal Ṣāḥib *rahimahullāh*. (Ḥadrat made him sit on his right-hand side because he was hard of hearing.) Ḥadrat asked Mīr Ṣāḥib who we were. Mīr Ṣāḥib replied, “These are students of Jāmi’ah Islāmīyyah

New Town.” Hadrat’s lecture took place and I understood some of it. Anyway when we came out, I said to my friend, “Since we are students of Jāmi’ah, we were given special treatment and were honoured. We were made to sit where the pious man was sitting whereas the other disciples were made to sit in front.”

On the second and third Friday when I started to understand Hadrat’s talks, I learnt that Hadrat did not allow us to sit in front because we were young lads. Hadrat did not allow us to sit in front of him in order to protect his gaze and out of taqwā. I felt very ashamed in my heart about what we were thinking and what the actual reason was for Hadrat not allowing us to sit in front. Therefore as long as we did not have beards, we were not allowed to sit in front of Hadrat nor go into his room.

Map of the khānqāh

In those days only the khānqāh existed with Hadrat’s residence attached to it. There was no floor above the khānqāh nor any building in front of it. There was a lawn where the masjid is and next to it as well. There were home-made reed stools placed on the lawn. Hadrat would generally sit on those stools after ‘aṣr ṣalāh. There were high boundary walls surrounding the khānqāh. The masjid and upper stories of the khānqāh were built much later.

Collection for the khānqāh

Since more and more people were coming to the khānqāh daily, the khānqāh was becoming small so plans were made to build one or two floors above the khānqāh. Hadrat made an appeal for donations for this project after Jumu’ah ṣalāh and said, “I am only

making this appeal for this noble work to fulfil the Sunnat of Rasūlullāh *sallallāhu ‘alayhi wa sallam*.”

A bag was hung close to Hadrat’s sitting area for the collection. Hadrat said, “Whatever a person desires to give, he should place it in his closed hand and bring it. He should place his closed hand in the bag and remove his open hand.” Hadrat added, “In this way there will be no shame for the person who has nothing to donate now. Therefore in keeping one’s hand closed, the respect of others will be maintained even if his hand is empty. Secondly through taking out your hand whilst it is open, there will be no room for ill thoughts that perhaps you took something out of the bag.” At that time my friend and I had a total of ten rupees which was the return fare to Jāmi’ah. We each donated five rupees and thereafter we probably returned to Jāmi’ah by foot. After this occasion Hadrat never made a donation appeal and Allāh *ta’ālā* made it possible for a high-quality building to be built from unseen treasures.

Initial experiences

Al-ḥamdulillāh, I often attended the khānqāh on Fridays. After the lecture at 10am many brothers would go to their areas and perform Jumū’ah and Hadrat Wālā *rahimahullāh* would perform all his ṣalāh in that masjid even though that Maulānā had no affiliation and association with Hadrat.

We would often return to Jāmi’ah New Town and perform our Jumū’ah ṣalāh there as well and sometimes we would perform it with Hadrat. After Jumū’ah ṣalāh, khatm-e-khwājegān would take place in the khānqāh and thereafter dāl and roti was served.

In the beginning I did not understand some topics, however my soul experienced great joy and ecstasy. Therefore I would wait for Friday the entire week. I began understanding some topics later on. In the beginning I was perplexed by this thought of how it was possible for us to become the friends of Allāh *ta'ālā* whereas we were His servants.? In addition, how could one love a Being who is hidden from one's sight? However after some time, I could perceive the sweetness of Allāh's love in my heart and then I reached a point where I felt that Allāh is my friend and with me. I felt that whatever request I would make, it would be accepted.

Dhikr

I had no particular habit of waking up for tahajjud. Sometimes I would perform it or I would perform it before sleeping. However I had the habit of remaining in the masjid after fajr till ishrāq. I would engage in the dhikr prescribed by Hadrat after fajr salāh. The condition of that dhikr was such that when I said,

لَا إِلَهَ

the New Town masjid would disappear and when I said,

إِلَّا اللَّهُ

it would reappear. This state remained for quite a while and Hadrat's love was bubbling in my heart.

Once I felt as if my love for Hadrat *rahimahullāh* had ended. I became very worried. It was very difficult to travel long distances during the week on account of the madrasah schedule and routine. However I felt so

compelled that one day, just as the afternoon break commenced, I departed for Gulshan Iqbāl and reached there at 'aṣr time. I performed 'aṣr ṣalāh with Ḥaḍrat and after the ṣalāh, Ḥaḍrat sat on one of the straw chairs and I sat on another. I opened my heart out to Ḥaḍrat and he laughed a lot. After laughing he said, "You are lacking in your dhikr. Hence you find a weakness in your connection with your spiritual mentor." In reality, I was a bit lazy in those days regarding dhikr. Thereafter Ḥaḍrat went home, made tea himself, brought it and served me. It is hard to express in words the feelings that passed through my heart at that time. Subsequently I was punctual on my dhikr. Ḥaḍrat's love spurred me on to the extent that with my heart being overwhelmed, I went to visit Ḥaḍrat for a little while even before Jumu'ah and thereafter returned.

Two important lessons

I learnt two important lessons from Ḥaḍrat from the very beginning and they are firmly embedded in my heart:

1. The aim and objective should be the spiritual mentor. It is for this reason that no one was permitted to associate with worldly people who came to the khānqāh. Even Mīr Ṣāhib had so much fear regarding this matter that if after the talk, any driver requested him to join him and offered to drop him off at the bus station, he did not go for fear that Ḥaḍrat would come to know somehow and would feel that he was associating with car owners. Therefore he always made Ḥaḍrat Wālā his objective. Later on I learnt that this is referred to as unity of purpose by the friends of Allāh *ta'ālā*.

2. Do not look at the glory days of Allāh's friends. Rather look at their days of struggle and effort and follow that example. In this way there will never be ill thoughts regarding the friends of Allāh *ta'ālā*. Al-hamdulillāh through the blessing of this point, I never had ill thoughts regarding my spiritual mentor, any teacher or any friend of Allāh *ta'ālā* over any wealth which he had or due to the opening of any avenue of worldly means. It is the system of Allāh *ta'ālā* that when a person endures difficulties and hardships for His sake, He also opens the doors of worldly ease and comfort together with the door of spiritual wealth. We should not destroy ourselves by harbouring ill thoughts when seeing a lot of worldly means and resources at the disposal of any friend of Allāh *ta'ālā*.

The introduction and visiting of some friends of Allāh

I heard during Hadrat's talks that five khulafā' of Hakīm al-Ummat Hadrat Thānwī rahimahullāh were alive:

1. Hadrat Dr. 'Abd al-Hayy Sāhib rahimahullāh in Karachi.
2. Hadrat Maulānā Masīhullāh Khān Sāhib in Jalālabād, India.
3. Hadrat Maulānā Shāh Abrār al-Haqq Sāhib rahimahullāh in Hardoī, India.
4. Hadrat Maulānā Faqīr Muḥammad Sāhib rahimahullāh in Peshawar.
5. Hadrat Hāfiz Jī Hudūr rahimahullāh in Dhaka, Bangladesh.

Through the blessing of Hadrat's focus, I had the opportunity of visiting and deriving blessing from the first four of them.

Similarly, I heard the name of Muftī Rashīd Aḥmad Ludhyānwī Sāhib *rahimahullāh* from Hadrat and thereafter I had the honour of visiting and meeting him.

Pledge of spiritual allegiance and khilāfat

Although I was connected to Hadrat Wālā *rahimahullāh* from 1980, I was unable to understand the pledge correctly and did not fulfil the requirements of the pledge because I was a new student in madrasah and was still a youngster. In order to overcome this I renewed my spiritual pledge in 1985, the year I was studying *Mishkāṭ Sharīf*. Thereafter in 1992, Hadrat made me a khalīfah mujāz-e-suḥbat in Dār al-‘Ulūm Islāmīyyah, Kamrān Block, Lahore. On 19 Ramaḍān 1416 corresponding to 1996, Hadrat conferred me with complete khilāfat from Makkah Sharīf.

On the last Friday of that same Ramaḍān I accepted the pledge of spiritual allegiance from two brothers and commenced this great work.

اَللّٰهُمَّ لَكَ الْحَمْدُ وَالشُّكْرُ

The spiritual blessing of Hadrat in Bahāwal Nagar

Al-ḥamdulillāh, Hadrat started off Khānqāh Ashrafiyyah Akhtariyyah on Friday, 17 October 1997 in Jāmi‘ al-‘Ulūm ‘Idgāh, Bahāwal Nagar, Punjab, Pakistan and the work of spiritual reformation and purification is taking place there under Hadrat's supervision. May Allāh *ta‘ālā* grant Hadrat *dāmat*

barakātuhum a long life together with good health, services of Islam and the honour of acceptance. May He allow the entire ummat to benefit from the presence of Hadrat and may He grant Hadrat's associates in particular the ability to derive spiritual blessing with total concern and desire. Āmīn.

Al-ḥamdulillāh, in March 2000, Hadrat favoured us greatly by coming to Bahāwal Nagar again upon my request and staying over for three days despite his weakness and old age. Approximately forty people accompanied Hadrat. It was like ʿĪd in Bahāwal Nagar and people were coming in large numbers to benefit and acquire spiritual blessing from Hadrat's company. Hadrat was very happy when he saw the religious atmosphere and desire for Dīn. This is all the result of Hadrat's spiritual blessing. Hadrat inaugurated the extended portion of the upper story of Khānqāh Ashrafiyyah Akhtariyyah and he also opened the new masjid in Manchīnābād, Masjid Raqīq al-Islam. May Allāh *taʿālā* grant acceptance on account of Hadrat *rahimahullāh*. Āmīn.

Spiritual manifestations and supernatural acts

Spiritual manifestations and supernatural acts are not necessary the essentials of sainthood and piety. Sainthood is based on imān, taqwā and following the Sunnat but many pious men are blessed with the bounty of spiritual manifestations and supernatural acts. According to my experience, Hadrat *rahimahullāh* would get a lot of spiritual manifestations and inspirations. Hadrat never mentioned this clearly but whilst Hadrat spoke, the listener could understand clearly that his spiritual condition was revealed and made manifest to Hadrat. Hence Hadrat would speak on those Islamic rulings

and problems which people came with in their hearts through which they would get their answer without even asking any questions. The pious elders have written that if in an assembly of a friend of Allāh *ta'ālā* you get the answer to your question without even posing the question, then you should understand that he is assisted by Allāh *ta'ālā*. About fifteen years ago I went with some friends from Bahāwal Nagar to Jāmi'ah Ashrafiyyah Lahore to attend the annual programme of Siyānat al-Muslimīn. Hadrat *rahimahullāh* also arrived from Karachi. Hadrat was staying at another venue in Lahore, therefore we did not meet him immediately. We slept in one of the madrasah classrooms after zuhr ṣalāh. We were all very tired so we fell off to sleep quickly. When we woke up before 'aṣr ṣalāh, my kurtā together with all my luggage was missing. I looked high and low but could not find them. All my travel provisions as well as a good amount of money was in my bag. It was a huge burden on my shoulders and I felt constrained. Hadrat's lecture took place after the 'aṣr ṣalāh in the madrasah masjid. There was a huge crowd and we manage to get a place for ṣalāh at the back. In the beginning of his talk, Hadrat said, "Sometimes Allāh *ta'ālā* allows a person to go through some monetary loss so that He may enrich him spiritually." The moment I heard these words my heart opened up and the worry was turned into happiness. I understood that this was Hadrat's divine manifestation whereas this statement had nothing to do with the topic of the talk. There are many stories like these that I can mention.

Imām Aḥmad ibn Ḥanbal *rahimahullāh* says that the greatest supernatural feat of any saint is for the lives of those attending his assemblies to change. Al-

hamdulillāh, Hadrat had achieved this to perfection. Not only did the lives of those who attended his assemblies change but even the lives of those who heard any mention of him, read his books or discourses or listened to his talks on cassette changed. There are many other incidents regarding Hadrat's supernatural acts besides the above.

The conspiracy to assassinate me and Hadrat's arrival

In the tenth month of 1990, the district of Bahāwal Nagar became very dangerous due to religious and sectarian polarisation and violence. There were many incidents of killing and plundering that took place. Being the servant and responsible person for the central educational institute of the district, the police warned me several times that my life was in danger and I needed to be cautious.

In 1997, Hadrat Wālā *rahimahullāh* was invited to the completion of *Bukhārī Sharīf* Jalsah in Bahāwal Nagar. There were still three weeks left for the jalsah. Hadrat *rahimahullāh* said that he was coming the following week. On our side we were not prepared at all nor did we even take out any posters for the jalsah. I said to Hadrat in a few respectful words, "There is very little time to advertise and send out invitations." His immediate response was, "Those who wish to come to us will attend irrespective of whether they are informed or not."

Hadrat arrived in Bahāwalpūr on Thursday via plane and travelled to Bahāwal Nagar from there by car. People started coming to see Hadrat from Thursday and Hadrat's lecture took place on Friday after the Jumu'ah ṣalāh. Hadrat's statement proved to be true.

There was such a huge crowd that we could not have imagined. Some people said, “We heard that a friend of Allāh *ta’ālā* came to Madrasah ‘Idgāh so we came immediately.” This was also one of Hadrat’s supernatural acts.

Hadrat stayed for two days and returned to Karachi on Sunday. During Hadrat’s stay in Bahāwal Nagar, the feared group of Shias from Lahore came to assassinate me. They tried many times. Even after finding their target close by, they did not have the courage to do the deed. They came into the madrasah at different times but whenever they came they felt that there were too many people moving around. They lost hope, went to Hāsilpūr and assassinated the famous Sunni lawyer, Malik Nadīm A’wān. They were promptly apprehended. During the investigation and interrogation which was recorded, the above-mentioned details were revealed. The Shias said that the spiritual mentor of Maulānā had arrived and therefore it was always busy at the madrasah. They said that they went to bayt-e-Akhtar where Maulānā was sitting, but whenever they went with their sinister intention, they did not have the courage to commit the act. (These details were revealed to us by the D.P.O of Bahāwal Nagar who called us to his office and showed us the recordings.)

Then I realised why Hadrat insisted on coming that week. Only the friends of Allāh *ta’ālā* know these secrets. The apprehension of that evil group as well as them being punished and sentenced to hanging were also the supernatural acts of Hadrat. This was despite the fact that the killer was very influential in the government. Despite all their efforts they could not evade the hanging.

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتِ

Assemblies of advice

The assemblies of Hadrat *rahimahullāh* were an amalgamation of knowledge and spirituality. Whenever the lecture was on purifying the soul, the audience was also provided with an academic discussion. Hadrat substantiated and embellished his discussions with proofs from the Qur'ān and Hadīth. He said, "I have proven the statements of the pious elders from the Qur'ān and Hadīth." He would formerly cite references in Arabic and therefore many 'ulamā' would attend his assembly.

Many of Hadrat's topics and subject-matter were divinely inspired and he would discuss topics according to the need of the disciples. Hence Hadrat would say, "Listen attentively to my talks because they come to me in proportion to the desire of my disciples. It is like when a child cries for milk. The mother's blood is then transformed into milk.

It was one of Hadrat's specialties to mention the right words at the right moment. During his lecture, Hadrat's focal concern was that his words should settle in the hearts of the listeners. He would say with great pain, "How can I place my heart in your chest?" Then too, a person would get surprised to see to what extent Hadrat's talks comprised of elegant, eloquent and beautiful words. Hadrat said, "I do not deliberately add these words; they come naturally to me." He said, "Words also join their hands and present themselves before me."

The talks of Hadrat were very emotive and effective. Every listener could clearly perceive the effect of it. He says himself,

What great emotion accompanied my discourse. It was as though my heart was joined to my tongue.

One could perceive a special type of sweetness of the closeness of Allāh *ta'ālā* in the talk. It was as though ras ghulā (sweetmeat) was entering your ears. Hadrat says,

What great sweetness there is in my style of discourse. My tongue is sucking on itself.

Whilst discussing the topic of the recognition of Allāh *ta'ālā* he would say, “Now I have no words to express the love of Allāh *ta'ālā*.” This statement is borne out by the saying,

مَنْ عَرَفَ رَبَّهُ كَلَّ لِسَانُهُ

Whoever recognises his Lord, his tongue becomes mute.

Hakīm al-Ummat Thānwī *rahimahullāh* in explaining the above statement says, “This does not mean that the one who has recognised Allāh *ta'ālā* is unable to explain the recognition of Allāh *ta'ālā*. Rather it means that overall, such a time comes when there are no words that come on his tongue.”

Allāh *ta'ālā* favoured Hadrat with great wisdom and insight. Whilst discussing an emotional talk on the love and recognition of Allāh *ta'ālā* and other serious matters, Hadrat would crack some jokes which would cause crying men to smile. Otherwise if Hadrat had to continue to discuss those serious topics, it is possible that some weak hearts would have burst. Whenever

Hadrat would perceive this in a gathering he would immediately mention something light-hearted to remove the intensity of the atmosphere. He said, “I joke so that your hearts may open up and I can deposit the love for Allāh *ta’ālā* in it.”

Hence one of Hadrat’s ardent lovers would shout out during the assembly,

You are a source of laughter and tears. You
are a mixture from my Allāh *ta’ālā*. May
Allāh keep you hale and hearty.

During the talk, Hadrat’s eyes used to flow with tears and the condition of the listeners was the same. When people departed after the talk, they would perceive that their hearts were cleansed and filled with divine light. Every assembly transported the attendants from the earth to the throne of Allāh *ta’ālā*.

Sūfī Khālīd Iqbāl Tā’ib Sāhib *rahimahullāh* said,

Shortening great distances is the
supernatural act of my spiritual mentor.
Just a while ago I was so far away but now
I am sitting so close to my Lord.

Sense of humour

Allāh *ta’ālā* blessed Hadrat *rahimahullāh* with a great share in the Sunnat of humour. The hearts of those attending his assembly would immediately open up. He used to say, “When you choose a pomegranate, choose me that is red and ripe. When you choose a spiritual guide, choose me that is humorous.” He said, “There is no pride in jovial people. Do not be stern but be cheerful.” He also said, “That humour and laughter which is coupled with an unmindful heart is evil. Hence the humour of the pious is different from the

humour of disobedient people. Khwājah Majdhūb Sāhib said,

Even though laughter is seen on my lips all the time and my eyes are not even moist, nobody knows what perpetually resides in my heart.

Hadrat had a small toy kept in his room. If you pressed it, the sound of laughter emitted from it. When anyone came to take the pledge of allegiance, Hadrat would press the toy which would cause all those present to burst into laughter. At that moment Hadrat would observe the reaction of the one who came to take the pledge. If he also laughed, Hadrat would initiate him, otherwise he would say, “You are not compatible with us. Please go elsewhere for taking the pledge.” Hadrat said,

My face is cheerful but your yearning and pain is in my heart. People have understood very little about Your ardent lover.

He would say, “To laugh and humour others are the Sunnat of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. Sometimes the Sahābah radiyallāhu ‘anhum would laugh so much that they would fall on top of one another.”

Hence, at night there used to be an assembly of Hadrat for light-hearted stories. He used to say, “In this assembly, I treat the sickness of tension.”

Sometimes Hadrat would spiritually reform people in a humorous way. Once a youngster from Leicester requested Hadrat to give him some advice. Hadrat said, “O young man of Leicester! Protect your tester!”

Once a very rich man of Africa was massaging Hadrat's leg. Someone commented that the man massaging Hadrat's leg was very wealthy. Hadrat said immediately, "I did not squeeze his pockets, therefore he is massaging my legs."

Poetry

Hadrat Maulānā Shāh Faḍl ar-Rahmān Sāhib Ganj Murādābādī *rahimahullāh* used to say,

Our focus is not on poetry. We write the feelings of the heart. A nightingale is our confidant. How can we reveal it to everyone!

The poetry of Hadrat *rahimahullāh* is also an expression of his heart's feelings, grief and yearning. Every poem speaks of the wound of Hadrat's heart. He says,

Do not try to correct my poetry. It is a portrayal of the pain in our heart. My poetry is merely the expression of the pain of my heart. Do not expect to find your language in it.

The topics of Hadrat's poems revolved around the love for Allāh *ta'ālā*, the ardent love for Rasūlullāh *sallallāhu 'alayhi wa sallam*, following the Shari'at, the virtues of the Sahābah radiyallāhu 'anhum and saints, the legacy of the blood of desire, the post mortem of worldly love and beauty and the spiritual blessing of the spiritual mentor.

Hadrat says,

When light came into my heart through dhikr, it was as if my life was boosted by the strength of a hundred lives.

The eyes are giving away the secret of the love of Allāh *ta'ālā* in the heart, since this love cannot but express itself (hence from the eyes of a person as well as his ways, it will become apparent that his heart is filled with the love of Allāh *ta'ālā*).

The following poem of Hadrat is worthy of being written in gold,

The pathway to Paradise is to follow the footsteps of Rasūlullāh *sallallāhu 'alayhi wa sallam*. The pathway of the Sunnat takes one to Allāh *ta'ālā*.

He says,

The status of Rasūlullāh *sallallāhu 'alayhi wa sallam* in this world is like the sun in the sky. The condition for perfect belief in Allāh's oneness is for intense love to exist in your heart and soul.

He says in one place,

When the heart is embellished with the mark of grief, then only can you acquire Allāh. We had to endure a lot of grief in protecting ourselves from these beautiful women. Sir! How many people have passed their days in pursuit of fleeting worldly beauty. When her good looks disappeared, the friend ran away. Previously he was told she looked like a gazelle. A person does not just acquire the position of closeness (to the beloved). One has to endure thousands of wounds of grief.

Every poem of Hadrat is filled with lessons, advice, is effective in the ardour of the heart and is a stepway to guidance. Two collections of Hadrat's poetry titled, *Fayḍān-e-Muḥabbat* and *Ā'inah-e-Muḥabbat* have been printed and published. People can study and benefit from them.

Journeys to foreign countries

Hadrat Wālā *rahimahullāh* travelled to the following countries for tabligh:

Bangladesh, Burma, Saudi Arabia, United Arab Emirates, Britain, France, Reunion, Mauritius, South Africa, Mozambique, Malawi, Zambia, America, Canada, Kenya, India and Afghanistan.

Journeys within Pakistan

Hyderabad, Lahore, Peshawar, Derah Ismā'īl Khān, Derah Ghāzī Khān, Multan, Bahāwal Nagar, Chishtiyān, Bahāwalpūr, Raḥīmyār Khān, Quetta, Faislābad, Islamābad and Rāwalpindī.

Hadrat is one of five hundred influential Muslim guides

Under the Rā'il Islamic strategic studies of Jordan, a list of five hundred influential Muslim guides was drawn up at the end of 2012. Hadrat's name was listed as a Sufi guide and was among five hundred names on that list.

Hadrat's bequest

20 Rabī' al-Awwal 1420
05 July 1999

1. All praise is due to Allāh, I am not owing anyone any money.

2. I make a bequest for myself and all members of my family and friends that they should sacrifice every moment and breath of their life for the pleasure of Allāh *ta'ālā*. They should not displease Allāh *ta'ālā* for even one moment by engaging in any impermissible enjoyment. If they commit a sin, they must make Allāh *ta'ālā* happy through repentance, seeking forgiveness, crying and begging Him.

3. They must spend their entire lives giving due importance to keeping the company of the pious. They should connect themselves to a compatible spiritual mentor and remain under his guidance.

4. They must adopt great piety in monetary and financial matters. They should refer to Muftis for questions pertaining to Islamic law.

5. They must pay attention to the publication of all my writings so that my *sadaqah jāriyyah* (perpetual reward) may continue to flow and my progeny should spend their entire life in the service of Islam.

6. I must be buried in the city where I pass away.

7. Make a routine of reciting *Sūrah Ikhlās* three times and conveying the reward to my soul as well as making *du'ā* for my forgiveness.

8. Maulānā Mazhar *Sāhib* must perform my *janāzah salāh*.

9. My body must be buried quickly. My chest should be made to face the qiblah in the grave in accordance to the Sunnat and make sure to abstain from the custom of displaying my face and other customary practises.

Bequest regarding Majlis Ishā'at al-Haqq

I, Muhammad Akhtar son of Muhammad Husayn, the administrator of Majlis Ishā'at al-Haqq hereby hand over all my authority regarding the above-mentioned Majlis to my son, Maulānā Qarī Muhammad Mazhar Sāhib, and I do this being fully aware and conscious. Due to my illness and weakness, he has been granted complete authority by myself (Muhammad Akhtar) to handle all administrative and managerial affairs of the Majlis. He has been given permission to take care of all the affairs of Majlis Ishā'at al-Haqq just as I have been doing. Due to my weakness and lengthy illness I make him my substitute. I have written these few lines as my endorsement and a letter of proof so that this paper may prove useful to Maulānā Muhammad Mazhar Sāhib for office use.

Muhammad Akhtar

9 Shawwāl 1396

14 October 1976

Nāzimābād, Karachi

Final moments

On Sunday, 23 Rajab 1436 corresponding to 02 June 2013 Hadrat Maulānā Shāh Hakīm Muhammad Akhtar Sāhib *rahimahullāh* passed away after maghrib ṣalāh. Innā lillāhi wa innā ilayhi rāji'ūn.

Every true ardent lover wishes to pass away on the day which our beloved master and leader, Rasūlullāh ṣallallāhu 'alayhi wa sallam passed away. Hence the first person to have this desire was the companion of Rasūlullāh ṣallallāhu 'alayhi wa sallam in the Cave of Thaur and the leader of Sahābah *radiyallāhu 'anhum*, Hadrat Abū Bakr *radiyallāhu 'anhu*. Regarding this, Imām Bukhārī *rahimahullāh* brought a chapter in his

compilation titled, “The chapter of dying on a Monday”¹ which illustrates that to desire to pass away on a Monday is preferable. Imām Bukhārī *rahimahullāh* mentioned the desire of Hadrat Abū Bakr *radiyallāhu ‘anhu* under that chapter. Hence his desire was fulfilled and he passed away on a Monday.

When my spiritual mentor, Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib *rahimahullāh* came to Bahāwal Nagar in 1997 he mentioned in the talk after fajr ṣalāh in the Jāmi‘ Masjid of Nādir Shāh Bāzār that he came to know regarding the late father of Maulānā Jalīl Aḥmad, Maulānā Niyāz Muḥammad Khutani *rahimahullāh* that he had a desire to pass away on a Monday and Allāh *ta‘ālā* fulfilled his desire. He said, “I have the same wish that I should pass away on a Monday.” From that day I was convinced that Allāh *ta‘ālā* was going to fulfil this desire of His beloved servant.

My spiritual mentor had fallen ill since 2000 and even in that condition his spiritual blessing was flowing and spreading but there was a period when his illness was getting worse. Every Monday I would be gripped with fear hoping that nothing tragic happens.

Since I lived in Bahāwal Nagar which is 700 kilometers away from Karachi, I always felt that I was missing something. During those days I was sad all the time thinking that if something had to happen to Hadrat whilst I was so far away from him, I would never get over that pain.

On 29 May I received news that Hadrat’s illness had taken a turn for the worse so I made arrangements to

¹ *Bukhārī Sharīf*, vol.1, p.186.

travel to Karachi immediately. I arrived on Thursday, 30 May. Although Hadrat was continuously battling his illness, whenever Monday came close my fear increased. Hadrat *rahimahullāh* had already asked his son, Hadrat Maulānā Hakīm Muḥammad Mazhar Miyān Sāhib *dāmat barakātuhum* many times before, “What day is it today?” Hadrat had a special way of asking. Maulānā would reply that it was Wednesday or Friday or whatever day it was. Hadrat would shake his head in refusal.

On Sunday morning I visited Hadrat and thereafter went to my guest room to rest. After ‘aṣr ṣalāh I received news that Hadrat’s condition was very critical so I went to the khānqāh immediately. There was a huge crowd in the khānqāh engaged in dhikr and du‘ā. The signs of grief were clearly evident on every individual’s face. In silence my tears began to flow. I did not know what to do at that time. Then I was summoned for from inside the khānqāh. I went inside and found that everyone’s heart was broken and they were worried. Hadrat was being given oxygen. The doctors were trying their best. I started to massage and stroke Hadrat’s head. Hadrat Maulānā Muḥammad Mazhar Miyān Sāhib *dāmat barakātuhum* and his sons, Maulānā Ibrāhīm Miyān Sāhib, Maulānā Ismā‘īl Sāhib and Maulānā Is-hāq Sāhib were assisting Hadrat to breathe with the aid of the oxygen tank. Their eyes were filled with tears and everyone was crying softly. I took a look at the clock and there were twenty minutes left for Monday to enter. Something gripped my heart. Hadrat’s open eyes were also fixed on the clock. My heart told me that Hadrat is waiting. One or two tears left Hadrat’s eyes and rolled onto his cheeks which I wiped away and rubbed onto my face. Being driven by strong emotions, I

kissed Hadrat on his forehead. When the adhān for maghrib was called out at 7:20pm, I together with a few attendants of Hadrat performed the maghrib ṣalāh inside the khānqāh near Hadrat. The rest of the men went to the masjid. After performing ṣalāh I returned to massaging and stroking Hadrat's head. The effects of the pangs of death started and Hadrat started to pause between breaths. Hadrat's forehead which was becoming red due to the circulation of blood from massaging and stroking his head, became illuminated all of a sudden and while looking at it, a yellow luminous colour spread. Hadrat himself mentioned in one of his poems,

The lovers of Allāh *ta'ālā* spent the night in
His worship. In the morning their moist
eyes (from the tears shed out of Allāh's love)
and the glitter on their shining faces are
reflections of the effulgence which was
showered on them from Allāh *ta'ālā*.

In the meantime Hadrat's son, Hadrat Maulānā Muḥammad Mazḥar Miyān Ṣāhib *dāmat barakātuhum* returned from the masjid after reading maghrib ṣalāh and Hadrat Wālā was taking his final breaths. After a few minutes Hadrat departed from this world. Innā lillāhi wa innā ilayhi rāji'ūn.

The yellow light spread throughout Hadrat's face and a special type of ease and comfort appeared on it like a tired traveller who had reached his destination. I looked at the clock and it was 7:42pm-already 22 to 23 minutes had passed since Monday commenced. Cries, wailing and lamentations reverberated inside and outside the khānqāh. People were holding each other and crying. I remembered the poem of Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* at that time,

Whatever you desire, Allāh will desire the same. Allāh ta'ālā fulfils the desires of His pious servants.

Hence Allāh *ta'ālā* fulfilled the wish of my spiritual mentor and granted him a death on a Monday.

At the time of Hadrat's demise the following people were present in Hadrat's room:

1. Hadrat Mīr 'Ishrat Jamīl Sāhib.
2. Brother Mutahhar Maḥmūd Lahorī Sāhib.
3. Maulānā Barkatullāh Bahāwal Nagrī Sāhib.
4. Hāfīz Diyā' ar-Raḥmān Amrīkī Sāhib.
5. Dr. Ayyūb Sāhib.
6. Brother Fayrūz Memon Sāhib.
7. Dr. Amānullāh Sāhib.
8. Dr. 'Ārif Sāhib.
9. Dr. 'Umar Sāhib.
10. Dr. Azhar Sāhib.
11. Brother Qamar-az-Zamān Bangladeshī Sāhib.
12. Qārī Aḥmad Miyān Thānwī Sāhib.
13. The grandson of Hadrat *rahimahullāh*, Khālid.
14. The grandson of Hadrat *rahimahullāh*, Shu'ayb.
15. Brother Bilāl Sāhib.
16. Nūr az-Zamān Bangladeshī Sāhib.
17. Brother 'Imrān Sāhib.

I say that a death on a Friday is for those who fear Allāh *ta'ālā* and a death on a Monday is for the ardent lovers of Allāh *ta'ālā*.

Preparations to bathe Hadrat's body commenced and careful attention was paid to carrying out every action according to the Sunnat method. The responsibility of bathing Hadrat was handed over to the grandson of Hadrat, Maulānā Is-hāq Sāhib and the attendants of Hadrat, Hāfiz Diya' ar-Rahmān Sāhib, Maulānā Barkatullāh Sāhib and Brother Muṭāhir Maḥmūd Sāhib. Muftī Irshād Aḥmad Sāhib, Muftī Ghulām Muḥammad Sāhib and I were chosen to assist them and guide them in matters pertaining to Islamic law. After bathing and enshrouding Hadrat, his body was taken to the khānqāh at approximately 10:30pm for viewing. I regard those moments and service I did for Hadrat's janāzah as a means of my salvation.

At 8am in the morning, Hadrat's body was taken to Jāmi'ah Ashraf al-Madāris Sindh Balūch Society. For a while the janāzah was kept in the big khānqāh where long trunks of bamboo were tied to the bier to allow more people the opportunity of carrying Hadrat's janāzah on their shoulders. The janāzah was brought to the janāzah ṣalāh area at 8:30am. All praise is due to Allāh *ta'ālā*, I also had the opportunity of carrying Hadrat's janāzah.

The janāzah ṣalāh was performed at 9am. There were approximately 150 000 people who attended the ṣalāh and many thousands could not reach in time as they were stuck in traffic. This was a janāzah ṣalāh wherein the participants can be forgiven. Just as the attendants hoped for the reward of the janāzah ṣalāh they were also hopeful that it would be a means of their forgiveness.

According to Hadrat's bequest, Hadrat's son, Hadrat Maulānā Mazhar Miyān Sāhib *dāmat barakātuhum* led the ṣalāh and Hadrat was buried in that piece of land which he donated to Sindh Balūch Society as a graveyard. Hadrat's grandsons, Maulānā Muḥammad Ibrāhīm Miyān Sāhib, Maulānā Ismā'īl Sāhib and Maulānā Is-ḥāq Sāhib assisted with the burial together with help from Hadrat's close friends and attendants. According to Hadrat's bequest, his entire body was faced towards the qiblah by being supported by the eastern wall of the grave. This is the Islamic ruling and the Sunnat way. It is not sufficient to turn only the face in the direction of the qiblah. Hadrat's son was the first to throw three handfuls of sand in the grave and then I had the good fortune of doing the same followed by the others.

The grandsons of Hadrat, Maulānā Muḥammad Ibrāhīm Miyān Sāhib and Maulānā Ismā'īl Sāhib recited the first and last rukū' of Sūrah Baqarah and I was instructed to make the final du'ā. Everyone faced the qiblah and made du'ā. The burial was completed at approximately 10:30am and the graveyard was opened to everyone to visit. May Allāh *ta'ālā* shower His mercy on Hadrat. Āmīn.

The patrons of the tavern will cry a lot
when they think of me after having drunk
from our cup of the yearning of the heart.¹

Glad tidings after Hadrat's demise

“After Hadrat's demise I saw a dream wherein a voice called out but I could not see who was speaking. The

¹ Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib *rahimahullāh*.

voice said, “I saw with my own eyes that Rasūlullāh *sallallāhu ‘alayhi wa sallam* held the hand of Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib *rahimahullāh* and took him from his grave to Jannat al-Baqī’ and said, “Live in my neighbourhood.” Thereafter my eyes opened.” (Narrated by Faḍl Rabbānī.)

“On the first night after Hadrat’s demise when I was in the khānqāh, I saw a dream that all the people in the khānqāh were crying. Hadrat Maulānā Mazḥar Miyān Sāhib *dāmat barakātuhum* was walking forward whilst looking at everyone and then he held Hadrat’s hand to check his pulse. Then Maulānā lowered his head to his chest and began to cry. When the people saw Hadrat Maulānā Mazḥar Miyān Sāhib *dāmat barakātuhum* crying, they began to cry even more. All of a sudden I see Hadrat Wālā *rahimahullāh* sitting on a chair with a beaming face. Hadrat is wearing a white kurtā which is glittering and a blue loin cloth. He stands up smiling and walks with great ease and glory towards Hadrat Maulānā Mazḥar Miyān Sāhib *dāmat barakātuhum* whose back is faced towards Hadrat *rahimahullāh*. Hadrat places his right hand on Maulānā’s back and rubs it with kindness saying, “Why are you crying? I am with you. Do not cry. Just be patient my son. Be patient.” Hadrat stood in that same way looking at everyone and smiling and he continued to rub Hadrat Maulānā Mazḥar’s back whilst smiling.” (Narrated by Fu’ād ‘Ālam.)

BUKHĀRĪ SHARĪF ḤADĪTH CHAIN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلَى اٰلِهِ وَسَلِّمْ تَسْلِيْمًا

يَقُولُ الْعَبْدُ الْفَقِيرُ جَلِيلُ أَحْمَدُ بْنُ نِيَّازٍ مُحَمَّدٍ خُتَيْيْ تُرْكِسْتَانِي قَالَ
الشَّيْخُ الْكَبِيرُ الْمُصْلِحُ الْعَظِيمُ عَارِفٌ بِاللَّهِ الشَّاهُ مَوْلَانَا حَكِيمٌ مُحَمَّدٌ
آخَرُ قَالَ حَدَّثَنَا الشَّيْخُ مَوْلَانَا عَبْدُ الْعَنِيِّ بُهْلُبُورِيُّ قَالَ حَدَّثَنَا الشَّيْخُ
مَوْلَانَا عَبْدُ الْمَاجِدِ جُونُبُورِيُّ قَالَ حَدَّثَنَا الشَّيْخُ سَيِّدُ الْإِسْلَامِ رَشِيدُ
أَحْمَدُ الْجَنْجُوهُيُّ قَالَ حَدَّثَنَا الشَّيْخُ الشَّاهُ عَبْدُ الْعَنِيِّ الْمُجَدِّدِيُّ قَالَ
حَدَّثَنَا الشَّيْخُ الشَّاهُ مُحَمَّدٌ إِسْحَاقُ الدَّهْلَوِيُّ قَالَ حَدَّثَنَا الشَّيْخُ عَبْدُ
الْعَزِيزِ الْمُحَدِّثُ الدَّهْلَوِيُّ قَالَ حَدَّثَنَا الشَّيْخُ إِمَامُ التَّفْسِيرِ وَالْحَدِيثِ
الشَّاهُ وَلِيُّ اللَّهِ الْمُحَدِّثُ الدَّهْلَوِيُّ قَالَ أَخْبَرَنَا الشَّيْخُ مُحَمَّدُ بْنُ إِبْرَاهِيمَ
الْكُرْدِيُّ الْمَدَنِيُّ قَالَ أَخْبَرَنَا وَالِدِي الشَّيْخُ إِبْرَاهِيمُ الْكُرْدِيُّ قَالَ قَرَأْتُ عَلَى
الشَّيْخِ أَحْمَدَ الْقُشَاشِيِّ قَالَ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ الْقُدُّوسِ الشَّنَاوِيُّ قَالَ
أَخْبَرَنَا الشَّيْخُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ الرَّمْلِيُّ عَنِ الشَّيْخِ الزَّكْرِيَّا بْنِ
مُحَمَّدٍ الْأَنْصَارِيِّ قَالَ قَرَأْتُ عَلَى الشَّيْخِ الْحَافِظِ أَحْمَدَ الْعَسْقَلَانِيِّ عَنِ
الشَّيْخِ إِبْرَاهِيمَ بْنِ أَحْمَدَ التَّنُوخِيِّ عَنِ الشَّيْخِ أَحْمَدَ بْنِ أَبِي طَالِبٍ الْحَجَّارِ
عَنِ الشَّيْخِ حُسَيْنِ بْنِ الْمُبَارَكِ الرَّبِيدِيِّ عَنِ الشَّيْخِ أَبِي الْوَقْتِ عَبْدِ الْأَوَّلِ
بْنِ عَيْسَى السَّجَزِيِّ الْهَرَوِيِّ عَنِ الشَّيْخِ عَبْدِ الرَّحْمَنِ الدَّأُوْدِيِّ عَنِ الشَّيْخِ

مُحَمَّدُ عَبْدُ اللَّهِ بْنِ أَحْمَدَ السَّرْحَسِيِّ عَنِ الشَّيْخِ مُحَمَّدِ بْنِ يُونُسَ الْقَرَبْرِيّ
عَنْ أَمِيرِ الْمُؤْمِنِينَ فِي الْحَدِيثِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ
إِبْرَاهِيمَ الْبُخَارِيِّ رَضِيَ اللَّهُ عَنْهُ وَعَنْهُمْ أَجْمَعِينَ.

CHISHTIYYAH SPIRITUAL TREE

1. Hadrat Muhammad Mustafa sallallāhu 'alayhi wa sallam.
2. Hadrat 'Alī al-Murtadā radiyallāhu 'anhu.
3. Shāh Hasan Basrī rahimahullāh.
4. Shāh 'Abd al-Wāhid ibn Zayd rahimahullāh.
5. Shāh Fudayl ibn 'Iyād rahimahullāh.
6. Shāh Sultān Ibrāhīm ibn Ad-ham rahimahullāh.
7. Shāh Hudhayfah rahimahullāh.
8. Hubayrah Basrī rahimahullāh.
9. Shāh Hājī Mamshād 'Alī Dīnwarī rahimahullāh.
10. Shāh Abū Is-hāq Shāmī rahimahullāh.
11. Shāh Abū Abdāl rahimahullāh.
12. Shāh Abū Muhammad Chishtī rahimahullāh.
13. Shāh Abū Yūsuf Nāsir ad-Dīn rahimahullāh.
14. Shāh Quṭbuddīn Maudūd rahimahullāh.
15. Shāh Hājī Sharīf Zindanī rahimahullāh.
16. Shāh 'Uthmān Harwanī rahimahullāh.
17. Shāh Mu'īn ad-Dīn Sijzī rahimahullāh.
18. Shāh Quṭbuddīn Bakhtiyār Kā'kī rahimahullāh.
19. Shāh Farīd ad-Dīn Ganj Shakar rahimahullāh.
20. Shāh 'Alī Ahmad Sābir Kalyarī rahimahullāh.
21. Shāh Shams ad-Dīn Turk rahimahullāh.
22. Shāh Jalāl ad-Dīn Kabīr al-Auliyā rahimahullāh.

23. Shāh ‘Abd al-Haqq Radolwī *rahimahullāh*.
24. Shāh ‘Ārif *rahimahullāh*.
25. Shāh Muḥammad *rahimahullāh*.
26. Shāh ‘Abd al-Quddūs Gangohī *rahimahullāh*.
27. Shāh Jalāl ad-Dīn Thānesarī *rahimahullāh*.
28. Shāh Nizām ad-Dīn Balkhī *rahimahullāh*.
29. Shāh Abū Sa‘īd *rahimahullāh*.
30. Shāh Muḥibullāh Allāhābādī *rahimahullāh*.
31. Shāh Muḥammady *rahimahullāh*.
32. Shāh ‘Aḍud ad-Dīn *rahimahullāh*.
33. Shāh ‘Abd al-Hādī *rahimahullāh*.
34. Shāh ‘Abd al-Bārī *rahimahullāh*.
35. Shāh Hājī ‘Abd ar-Raḥīm Wilāyatī *rahimahullāh*.
36. Shāh Miyān Jī Nūr Muḥammad *rahimahullāh*.
37. Shāh Hājī Imdādullāh Muhājir Makkī
rahimahullāh.
38. Hakīm al-Ummat Maulānā Shāh Ashraf ‘Alī
Thānwī *rahimahullāh*.
39. Hadrāt Maulānā Shāh ‘Abd al-Ghanī Phūlpūrī
rahimahullāh.
40. Hadrāt Maulānā Shāh Abrār al-Haqq
rahimahullāh.
41. ‘Ārif billāh Maulānā Shāh Hakīm Muḥammad
Akhtar Sāhib *rahimahullāh*.
42. Maulānā Jalīl Aḥmad Akhūn Sāhib *dāmat*
barakātuhum.

NAQSHBANDĪYYAH SPIRITUAL TREE

1. Hadrat Muhammad Mustafā sallallāhu 'alayhi wa *sallam*.
2. Hadrat Abū Bakr Siddīq *raḍiyallāhu 'anhu*.
3. Hadrat Salmān Fārsī *raḍiyallāhu 'anhu*.
4. Hadrat Imām Qāsim *raḥimahullāh*.
5. Hadrat Imām Ja'far Sādiq *raḥimahullāh*.
6. Hadrat Bāyazīd Bustāmī *raḥimahullāh*.
7. Hadrat Abu al-Hasan Kharkānī *raḥimahullāh*.
8. Hadrat Khwājah Abu al-Qāsim Girgānī *raḥimahullāh*.
9. Hadrat Abu 'Alī Fārmadī *raḥimahullāh*.
10. Hadrat Yūsuf al-Hamdānī *raḥimahullāh*.
11. Abū al-Khāliq Ghajdwānī *raḥimahullāh*.
12. Hadrat Muhammad 'Ārif Riyugarī *raḥimahullāh*.
13. Hadrat Muhammad Anjar Fakhnawī *raḥimahullāh*.
14. Hadrat 'Azīzān-e-'Alī Rāmyatnī *raḥimahullāh*.
15. Hadrat Muhammad Bābā Sumāsī *raḥimahullāh*.
16. Hadrat Sayyid 'Āmir Kallāl *raḥimahullāh*.
17. Hadrat Khwājah Bahā' ad-Dīn Naqshbandī *raḥimahullāh*.
18. Hadrat 'Alā' ad-Dīn 'Attār *raḥimahullāh*.
19. Hadrat Ya'qūb Charkhī *raḥimahullāh*.
20. Hadrat Khwājah 'Ubaydullāh Ahrrār *raḥimahullāh*.
21. Hadrat Muhammad Zāhid *raḥimahullāh*.

22. Hadrat Khwājah Durwesh Muhammad *rahimahullāh.*
23. Hadrat Muhammad Wāqif Amkankī *rahimahullāh.*
24. Hadrat Khwājah Bāqī Billāh *rahimahullāh.*
25. Hadrat Mujaddid Alf-e-Thānī *rahimahullāh.*
26. Hadrat Khwājah Muhammad Ma'sūm Sarhindī *rahimahullāh.*
27. Hadrat Khwājah Muhammad Naqshband *rahimahullāh.*
28. Hadrat Khwājah Muhammad Zubayr *rahimahullāh.*
29. Hadrat Khwājah Diyā'ullāh Kashmīrī *rahimahullāh.*
30. Hadrat Khwājah Shāh Muhammad Āfāq Dehlawī *rahimahullāh.*
31. Hadrat Maulānā Shāh Fadl ar-Rahmān Ganj Murādābādī *rahimahullāh.*
32. Maulānā Sayyid Badr 'Alī Shāh *rahimahullāh.*
33. Maulānā Shāh Muhammad Ahmad Partābgarhī *rahimahullāh.*
34. 'Arif billāh Maulānā Shāh Hakīm Muhammad Akhtar Sāhib *rahimahullāh.*
35. Maulānā Jalīl Ahmad Akhūn Sāhib *dāmat barakātuhum.*

DAILY PRAYERS AND ACTS OF DEVOTION

Hadīth one

Hadrat ‘Abdullāh ibn Khubayb *radiyallāhu ‘anhu* narrates that one night it was raining and extremely dark. They went out in search of Rasūlullāh *sallallāhu ‘alayhi wa sallam* and found him. Rasūlullāh *sallallāhu ‘alayhi wa sallam* said, “Recite!” He replied, “What should I recite?” Rasūlullāh *sallallāhu ‘alayhi wa sallam* said, “Recite Sūrah Ikhlās, Sūrah Falaq and Sūrah Nās three times each every morning and evening. They will suffice you for everything.”¹

Recite Sūrah Ikhlās thrice:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ. وَلَمْ يَكُنْ لَهُ كُفُوًا
أَحَدٌ.

Recite Sūrah Falaq thrice:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ. مِنْ شَرِّ مَا خَلَقَ. وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ.
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ. وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ.

¹ *Mishkāt Sharīf.*

Recite Sūrah Nās thrice:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ النَّاسِ. مَلِكِ النَّاسِ. إِلَهِ النَّاسِ. مِنْ شَرِّ
الْوَسْوَاسِ الْخَنَّاسِ. الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ. مِنَ الْجِنَّةِ
وَالنَّاسِ.

Hadīth two

Hadrat Abū Dardā *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said, “Whoever recites the following du‘ā seven times, Allāh *ta‘ālā* will suffice him against every worry of this world and the Hereafter.”¹

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

Allāh is sufficient for me. There is no deity besides Him. I have placed my trust in Him and He is the owner of the magnificent throne.

Hadīth three

Hadrat Ma‘qil ibn Yasār *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said, “Whoever recites,

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

three times in the morning and thereafter recites the last three verses of Sūrah Hashr once, Allāh *ta‘ālā* appoints seventy thousand angels who will seek

¹ *Rūh al-Ma‘ānī.*

forgiveness for him till the evening and if he passes away on that day he will pass away as a martyr. If he recites it at night, Allāh *ta'ālā* will appoint seventy thousand angels to seek forgiveness for him till the morning and if he passes away on that night, he will pass away as a martyr.”¹

Firstly recite three times:

أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Thereafter recite the last three verses of Sūrah Hashr once:

هُوَ اللّٰهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ، عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ، هُوَ الرَّحْمَنُ الرَّحِيمُ. هُوَ اللّٰهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ، الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ، سُبْحَنَ اللّٰهُ عَمَّا يُشْرِكُونَ. هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى، يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ، وَهُوَ الْعَزِيزُ الْحَكِيمُ.

Salāt Tunjīnā

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ اٰلِ سَيِّدِنَا مُحَمَّدٍ صَلَوةً تُنَجِّنَا بِهَا مِنْ جَمِيعِ الْاَهْوَالِ وَالْاَفَاتِ وَتَقْضِي لَنَا بِهَا جَمِيعَ الْحَاجَاتِ وَتُطَهِّرَنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ وَتَرْفَعَنَا بِهَا عِنْدَكَ اَعْلَى الدَّرَجَاتِ وَتُبَلِّغَنَا بِهَا اَفْصَى الْعَالِيَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ اِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

¹ *Mishkāt Sharīf.*

The blessings of this *durūd sharīf* are countless. It is a means of protection from all sorts of epidemics and illnesses. Through its recitation the heart experiences a unique tranquillity. It is from the tried and tested practices of the pious elders.

Protection from black magic

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السَّحَرُ ۖ إِنَّ اللَّهَ سَابِغُهُ ۖ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ. وَيُحَقِّقُ اللَّهُ الْحَقَّ بِكَلِمَتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ.¹

Du‘ā for protection from evil judgements and difficult tests

Rasūlullāh *sallallāhu ‘alayhi wa sallam* said, “O people! Seek refuge from difficult tests, from being overtaken with misfortunes, from every judgement that will be harmful to you and from the taunts of your enemies.”²

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ وَدَرَكِ الشَّقَاءِ وَسُوْءِ الْقَضَاءِ وَشَمَاتَةِ الْاَعْدَاءِ.

Recite the above du‘ā seven times.

Sayyid al-Istighfār

Ḥaḍrat Shaddād ibn Aus *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said, “Sayyid al-istighfār-the best way of seeking forgiveness from Allāh is for a servant to say to Allāh,

¹ Sūrah Yūnus, 10: 81-82.

² *Mirqāt*: vol.5, p.222.

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلَهَ اِلَّا اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ وَاَنَا عَلَى عَهْدِكَ وَوَعْدِكَ
مَا سَتَّطَعْتُ اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ اَبُوْءُ بِبِعَمَلِكَ عَلَيَّ وَاَبُوْءُ بِدِينِيْ
فَاغْفِرْ لِيْ فَاِنَّهُ لَا يَغْفِرُ الدُّنُوْبَ اِلَّا اَنْتَ.

A comprehensive du'ā

The following du'ā is so comprehensive that it contains all the du'ās which Rasūlullāh *sallallāhu 'alayhi wa sallam* made in the twenty three years of his prophethood.

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
وَتَعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَ
اَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ.

Acts of devotion for disciples

1. To recite the following 100, 300 or 500 times:

لَا اِلَهَ اِلَّا اللهُ

Method of the above dhikr

When saying, “Lā ilāha” one should think that his recitation of “Lā ilāha” has reached the magnificent throne. When saying, “illallāh” he should think that the nūr of Allāh *ta'ālā* is entering his heart. He should think that there is a pillar of nūr connected to his heart from the throne of Allāh *ta'ālā* via which divine light is entering his heart. It is sufficient to pay slight attention to this thought. In *Mishkāt Sharīf* the following Hadīth appears:

لَا إِلَهَ إِلَّا اللَّهُ لَيْسَ لَهَا حِجَابٌ دُونَ اللَّهِ

There is no barrier between the kalimah, lā ilāha illallāh and Allāh ta'ālā.

2. To say the following 100, 300 or 500 times:

اللَّهُ اللَّهُ

It is necessary to say

جَلَّ جَلَالُهُ

after saying the first, “Allāh”.

Etiquette of the above dhikr

One should think that he has one tongue in his mouth and one in his heart. He should meditate that the name of Allāh is simultaneously emanating from his tongue and heart. A slight meditation is sufficient. One should not strain the mind to fully concentrate on this.

3. Istighfār: 100, 300 or 500 times.

4. Durūd sharīf: 100, 300 or 500 times.

Method of durūd sharīf

Whilst reciting durūd sharīf, imagine that you are in front of the blessed grave of Rasūlullāh sallallāhu 'alayhi wa sallam. Imagine that the mercy of Allāh is raining upon the blessed grave and it is splashing on you.

One can recite the following simple durūd as well.

صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ

5. Recitation of the Qur'ān.

6. To read one chapter of the *Munājāt-e-Maqbūl* daily.

7. To read the seventh part of the *Bahishtī Zewar* and the book *Spiritual Illnesses And Their Remedy* of Hadrat Hakīm Muhammad Akhatar Sāhib *rahimahullāh*.

Acts of devotion for females

1. Three hundred times:

سُبْحَانَ اللَّهِ

2. One hundred times:

لَا إِلَهَ إِلَّا اللَّهُ

3. One hundred times istighfār.

4. One hundred times durūd sharīf.

5. Recitation of the Qur'ān.

6. To read one chapter of the *Munājāt-e-Maqbūl* daily.

7. To read the seventh part of the *Bahishtī Zewar* and the book *Spiritual Illnesses And Their Remedy* of Hadrat Hakīm Muhammad Akhatar Sāhib *rahimahullāh*.

N.B: To recite daily prayers and engage in acts of devotion more than one's ability and capacity can be very harmful. Therefore if a person perceives tiredness he should immediately stop the devotion or dhikr which he is reading. It is sufficient to recite that amount which one is able to manage comfortably. It is necessary to sleep for six hours in total for every twenty four hours. If one is unable to sleep, he should consult his physician immediately and defer his

devotions and dhikr, otherwise “dryness” of the brains may increase.

STATEMENTS

A slave of Allāh and a slave of desires

Hadrat said, “When beautiful women lose their good-looking features, why are you not loyal and prepared to sacrifice your life for them? Why do you run away from them? When the glitter and beauty was there, you were ogling at them and when their beauty faded, you look away. It shows that such a person is a slave of his desires and not a slave of Allāh. Allāh’s true servant is one who, despite being inclined to look thousands of times, he says,

I will not look. I will not look. I will never look at things which make my Allāh angry!”

Protecting the gaze

Hadrat said, “Protect your gaze! Allāh *ta’ālā* says,

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

*O Prophet! Say to the believers that they should lower their gazes.*¹

Therefore try your utmost best to abstain from sin. If Allāh *ta’ālā* did not equip us with the strength and courage to abstain from sin, then I take an oath on Allāh *ta’ālā* in this masjid and say that Allāh *ta’ālā* would not have made *taqwā* obligatory. If man was not able to control his gaze, Allāh *ta’ālā* would never have commanded us to protect our gaze because Allāh *ta’ālā* is not an oppressor. Allāh *ta’ālā* gave us these eyelids for this very reason that whenever someone

¹ Sūrah Nūr, 24: 30.

attractive appears before us we will lower the curtain of our eyelids over our eyes.”

A plot of the carnal self

Hadrat said, “It is a plot and ploy of Shayṭān and the carnal self when a person says, “O Allāh! Today I got caught up in sin and evil.” Actually, the sin did not just take place. He committed the sin. The carnal self is cunning in this matter saying, “O Allāh! We did not commit any sin. We got caught up in some sin.” Therefore you should say, “O Allāh! We did not fall into sin. Actually we committed sin.” Sin does not just happen, it is committed. Therefore say, “O Allāh! Please forgive the sins and mistakes which I have committed.”

Spending time in the company of the spiritual mentor

Hadrat *rahimahullāh* mentioned the statement of Hadrat Shāh Ashraf ‘Alī Thānwī *rahimahullāh* regarding spending time with one’s spiritual mentor. He said, “The company of the spiritual mentor will only be fruitful when it is for a specific amount of time and it must be uninterrupted. That amount is forty days. It is similar to a hen which broods over her eggs for twenty one days continuously and then only does life come into her eggs. The hen does not need to break the eggs. Her chicks break through the eggs themselves and emerge. Similarly if a person remains in the company of a saint for forty days continuously, his imān will become strong, he will emerge from the shell of his carnal self on his own and will break the chains of sin all by himself.”

The meaning of taqwā

Hadrat said, “What is taqwā? A person is inclined to commit sin and his heart desires to ogle at beautiful women and speak to them but he does not act on that desire of his heart and endures the pain of not looking. He tolerates the grief and remorse of not ogling and allows his desires to bleed. That is the meaning of taqwā. People think that taqwā means that the thought of committing sin should not even enter the heart. Actually taqwā means,

كُفِّ النَّفْسِ عَنِ الْهَوَاءِ

To prevent the carnal self from obeying its desires.

If the desire to sin does not enter the heart, what is a person going to prevent? When the heart is not inclined to sin, what taqwā will there be? And where will striving against the carnal self fit in? The meaning of taqwā is contained in this poem which I composed right now,

My heart desires to sway with the beautiful
woman and kiss her but due to the fear of
Allāh *ta'ālā*, I will never kiss her.”

Regret

Hadrat said, “There is no other way to salvation except to regard every moment and breath of your life to be sinful and to go to the court of Allāh *ta'ālā* admitting your wrong, seeking forgiveness, regretting your errors, repenting to Allāh *ta'ālā* and to return successful.”

The difference between the ardent lover of Allāh and the lover of Laylā

Hadrat said, “The shoes of Laylā’s ardent lover falls off and the shoes of Allāh’s ardent lover are carried by others. What a great difference?”

One cannot acquire Allāh together with others

Hadrat said, “If the corpses of mortals occupy one’s heart i.e. the ardent love for mortals and the filth of their love occupy the heart, how will Allāh *ta’ālā* enter such a heart? Will you like to have guests in a room where there are dead corpses lying about? You only possess a little sensitivity and refineness and being the slave of the One who is delicate and fine, you cannot remain in a room where a dead corpse is lying. Allāh *ta’ālā* is really *Latīf*-delicate and fine. How will He make that heart His abode which houses dead corpses and where the love of those corpses has penetrated?”

The infinite ecstasy of closeness to Allāh

Hadrat said, “How can our limited word and vocabulary express the infinite greatness and pleasure of the name of Allāh *ta’ālā*? Words assist us for a short while but thereafter they also give up and say that they are unable to go further. It is similar to when Jibra’īl *‘alayhis salām* was at sidrat al-muntahā and said, “If I go a hair’s breadth beyond this point, I will burn.” When this point is reached where words and language cannot express the love of Allāh *ta’ālā* and the greatness and ecstasy of His name, Akhtar starts to cry, lament and weep, saying, “O Allāh! Words are deficient. Place the sweetness and pleasure of Your name in our hearts then there will be no need for words and language.”

The company of the spiritual guide is a great bounty

Hadrat said, “When my spiritual mentor, Hadrat Maulānā Shāh Abrār al-Haqq Sāhib was leaving Pakistan for Hardoī, I read this poem to him,

My spiritual mentor has departed after
embracing me. The canopy of my heart has
been demolished.

Hadrat *rahimahullāh* became pleased so he called me in private and bestowed on me a favour which I will not disclose and then left.” Hadrat Mir Sāhib said to Hadrat that if Hadrat disclosed the favour, we would all benefit. Hadrat then said, “Hadrat Wālā *rahimahullāh* placed a restriction on my travels. He reinstated the restriction and it is the kindness of the spiritual mentor if he does that to his disciple. Hadrat Hardoī *rahimahullāh* observed that his khalīfah was being invited all over the world. He did not want pride to enter my heart. The kindness of the spiritual mentor cannot tolerate the destruction of his disciple. Hence sometimes he will scold the disciple and sometimes he will place a restriction on him from delivering lectures. However when Hadrat *rahimahullāh* heard this poem, he was convinced that Allāh *ta’ālā* will not destroy the one who is madly in love with his spiritual mentor. Those who did not have any senior above them were destroyed. If a car has no driver, it will only move as long as there is a straight road ahead. As soon as a curve comes up, the car will crash. Those who did not have a spiritual mentor continued to move correctly for a while but sometimes they crashed into the curve of fame and sometimes lust and they were broken to pieces. They were destroyed and those who were with them were also

destroyed. It is only the spiritual mentor who can control the disciple at the curves of fame and lust.”¹

Two benefits of taqwā

Hadrat said, “There are two benefits of taqwā:

1. Through taqwā a person attains the friendship of Allāh *ta’ālā* and the road to taqwā is,

وَكُونُوا مَعَ الصَّادِقِينَ

*Keep the company of the truthful (friends of Allāh ta’ālā).*²

2. Through the blessing of taqwā the entire world will be peaceful.”

Five prescriptions for becoming a saint

While addressing the ‘ulamā’, Hadrat mentioned towards the end of the address, “The crux of my entire life is that if you do five things, you will become a friend of Allāh *ta’ālā*.” Hadrat then said, “For the benefit of the ‘ulamā’, I will mention these five things on the etymological scale of mufā’alah:

1. Muṣāḥabat- keeping the company of the friends of Allāh *ta’ālā*.
2. Mudāwamat- being punctual on your dhikr.
3. Muḥāfazat- protecting oneself from sin.
4. Mubā’adat- staying far away from the avenues of sin.

¹ Extracted from *In’āmāt-e-Rabbānī*.

² Sūrah at-Taubah, 9: 119.

5. Muwāḏabat- being consistent in following the Sunnat.”

The oil of the carnal self

Hadrat said, “I asked one person regarding his occupation. He said that he extracts oil such as mustard seed oil, almond oil, sesame seed oil, jasmine oil etc. I asked him if he ever extracted the oil of the carnal self. He asked me how that oil could be extracted. I explained to him that a spiritual mentor extracts that oil and when someone extracts it and the carnal self is destroyed and the person repents from his sinful habits then saints are created from that oil. However the company of the friends of Allāh *ta’ālā* is required to extract this oil. It is not extracted in an oil press.”

The punishment of evil glances

Hadrat said, “Through the commission of sin, the heart moves slightly away from Allāh *ta’ālā*. For example it moves forty five degrees away and thereafter if one repents, the direction returns back to Allāh *ta’ālā*. However through evil glances, the entire direction of the heart changes. It makes a one hundred and eighty degree turn. One turns his back to Allāh *ta’ālā* and his heart completely turns towards that beautiful woman. If he stands up and commences performing his ṣalāh, that beautiful face appears before him. May Allāh *ta’ālā* save us. One does not become so detached and distant from Allāh *ta’ālā* through any other sin as much as he becomes distant through evil glances.”

The effect of the company of Allāh's friends

Hadrat said, "There is a Shams Tabrez and a Rūmī in every era. The Shams Tabrez of each era is unique. If Majnūn had to find a qualified spiritual mentor in this era, the spiritual mentor would convert his ardent love for Laylā to intense love for Allāh *ta'ālā*."

The wisdom behind sons receiving double the share of inheritance

Hadrat said, "Allāh *ta'ālā* has stipulated that a male's share in inheritance is twice a female's share. The reason for this is that the responsibility of a male is twofold. One responsibility is to himself and the other is to his wife and children. When it comes to females, they only have one responsibility which is to themselves. The husband is responsible for her food, clothing and shelter, hence her share is half of the male's share." Some 'ulamā' commented that they studied the laws of inheritance their entire life but they only understood this point on the day Hadrat gave the above explanation.

The deception of Shayṭān

Hadrat said that Shayṭān deceives man into thinking, "It is difficult for you to become the friend of Allāh *ta'ālā* hence you should not repent because you will commit sin again, so what benefit is there in such repentance and such a spiritual allegiance?" Hadrat said, "Remember! It is foolish not to repent out of fear that you will commit sin again because if we break our repentance a thousand times, we may become tired of committing sin but Allāh *ta'ālā* will never get tired of forgiving us. For our repentance to be accepted it is sufficient for us to have the intention not to commit sin at the time of repentance."

An excuse to take Allāh's name

Hadrat said, “Islam revolves around total love. When you receive any favour, you say, “Al-hamdulillāh!” When you see anything pleasant you say, “Māshā’ Allāh!” When you see something amazing, you say, “Subhānallāh!” When ascending you say, “Allāhu Akbar.” When descending you say, “Subhānallāh.” Allāh *ta’ālā* has given us an excuse to take his name all the time. This is proof that Allāh *ta’ālā* wants us to be His ardent lovers. Just as a person remembers his beloved all the time like a mad man, Allāh *ta’ālā* wants us to remember Him in a similar manner.”

The benefit of associating with the pious

Hadrat said that Hadrat Maulānā Shāh Ashraf ‘Alī Thānwī *rahimahullāh* says, “Through the companionship of the pious and remaining attached to them, you will become a very close friend of Allāh *ta’ālā*. However if a person is unable to leave sin due to the evil of his carnal self, then too do not abandon their company. Remain in their company. The benefit you will receive will be that at the time of death, Allāh *ta’ālā* will send His help and will take you from this world through granting you the ability to repent by supressing your carnal self and making the love for Him dominant. If you were not from the perfect servants of Allāh *ta’ālā*, you will be among the repenters and this too is a very great bounty. This is the least benefit and effect of the company of the pious.

The value of the pious

Hadrat said that his spiritual mentor, Hadrat Maulānā Shāh ‘Abd al-Ghanī Phūlpūrī *rahimahullāh* used to say, “The body of the friend of Allāh *ta’ālā* is like

everyone else but his value increases because of the precious pearl of Allāh's love in his heart. Imagine there are two wooden boxes: One of them contains the clothes of ten children soiled with urine and faeces and the other contains a pearl worth one hundred million rupees. Will the value of both boxes be equal? There is a heart in the body of the friends of Allāh *ta'ālā* which contains the precious pearl of the connection with Allāh *ta'ālā*. It is on this basis that their value increases and they become the beloveds of Allāh *ta'ālā*."

Reward for no work

Hadrat said that Hadrat Maulānā Shāh 'Abd al-Ghanī Phūlpūrī *rahimahullāh* used to say, "No factory owner pays his worker if he does not work, but Allāh *ta'ālā* says, "Do not do it and you will become My friend." Do not do such acts that will cause the displeasure of Allāh *ta'ālā*."

Recognition of Allāh through the wrong avenue

A person wrote to Hakīm al-Ummat Hadrat Maulānā Shāh Ashraf 'Alī Thānwī *rahimahullāh* saying, "I acquire the recognition of Allāh *ta'ālā* through looking at beautiful figures (non-mahram women and young lads)." Hadrat replied, "Recognition which is acquired through the avenues of sin is rejected." Then Hadrat Wālā *rahimahullāh* said, "In *Rūḥ al-Ma'ānī*, 'Allāmah Ālūsī *rahimahullāh* explains that the meaning of,

لِيَعْبُدُونَ

is

لِيَعْرِفُونَ

The above shows that according to ‘Allāmah Ālūsī *rahimahullāh* the meaning of worship is recognition. But why did Allāh *ta‘ālā* express ma‘rifat-recognition by using the word ‘ibādat-worship? The reason is to show that ma‘rifat-recognition is reliable and accepted when it comes through the avenue of obedience and worship.

The etiquette of sitting in a gathering

Hadrat said, “When there is place in a gathering, sit close. Hadrat Maulānā Shāh Abrār al-Haqq Sāhib *rahimahullāh* said that a fire can be seen from a distance, however only that person will perceive its heat who is close to it. Whoever sits close to the speaker will benefit more. Do not lean and sit against anything without a genuine need. However those who are old and frail can rest against the wall or use a cushion.”

The appreciation of beauty

Someone said to Hadrat *rahimahullāh*, “Yesterday during Jumu‘ah salāh, Maulānā Jalīl Aḥmad Sāhib was looking like the full moon. Hadrat said, “The appreciation of beauty is not to use that beauty in sin and disobedience.” Out of love Hadrat gave Maulānā the title, “Shāh Chānd Miyān”.

The Sunnat manner of spiritual attention

Hadrat said, I asked my spiritual mentor, Hadrat Maulānā Shāh ‘Abd al-Ghanī Phūlpūrī *rahimahullāh* to cast his spiritual attention on me. He said, “I make du‘ā which is the Sunnat method and therefore it is better than the common method of spiritual attention. It is the way of the Prophet sallallāhu ‘alayhi wa sallam and is Sunnat which means it is the way to

Paradise. Therefore I make du'ā because du'ā links the creation to the Creator in one breath. In this manner spiritual attention and focus takes place automatically.” Then he said, “It is Allāh’s kindness and favour that people are desiring our spiritual attention otherwise we are not worthy of that kindness. In fact, kindness and grace is only through His favour.”

Only if You wish then this is Your favour,
otherwise we are not even worthy of
desiring.

Love for the spiritual mentor

Hadrat said that the founder of Jāmi’ah Ashrafiyyah Lahore, Hadrat Muftī Muhammad Hasan Amritsarī Sāhib *rahimahullāh* said to his spiritual mentor, Hadrat Thānwī *rahimahullāh*, “If Allāh *ta’ālā* says, “Do you want to go to Paradise or the assembly of your spiritual mentor?” I will choose your assembly.” At this Hadrat Thānwī *rahimahullāh* said, “There should be such respect and conviction in the spiritual mentor that a person feels that his spiritual mentor’s assembly is better than Paradise.” Thereafter Hadrat Thānwī explained his statement, “The comparison and choice is not between Paradise and Ashraf ‘Alī. Since the spiritual mentor is chosen for Allāh’s sake, the comparison and choice is between Paradise and Allāh *ta’ālā*. If Allāh *ta’ālā* calls you to come and gaze at His beautiful countenance then tell me, at that time will you go to Paradise or will you run to Allāh *ta’ālā*? You will most certainly run to Him.

The company of the lovers of Allāh

Hadrat said that Hakīm al-Ummat Hadrat Maulānā Shāh Ashraf ‘Alī Thānwī *rahimahullāh* said, “Whoever

wants to become the ardent lover of Allāh *ta'ālā* should remain in the company of the lovers of Allāh *ta'ālā* a lot. Then he said, “Even a person who sleeps in the company of the friends of Allāh *ta'ālā* is not deprived. It is like one who sleeps by the fragrant lily tree. His mind becomes fragranced even whilst he sleeps and is not conscious. If that is the case then how can a person who sleeps in the company of the friends of Allāh *ta'ālā* be deprived.”

The ocean of closeness

Hadrat said, “The soul of a believer is a fish and its abode is the ocean of closeness to Allāh *ta'ālā*. His soul can only find ease and comfort in the ocean of closeness. But when it is far away from that ocean, it becomes restless and thrashes about. The first poem which I composed in my life was,

Due to the pain of separation, my heart is
as restless as a fish out of water lying on
the hot sand.

Freeloaders

Hadrat said, “Those who eat from the provisions and bounties of Allāh *ta'ālā* but are disobedient to Him are called ‘freeloaders’.”

Obliterating one's desires and the pain of the heart

Hadrat said, “Always shatter the hopes and desires of your heart. Then only will the pain of the heart be created. When you destroy the impermissible pleasures of the heart, Allāh *ta'ālā* will enter your heart. A person who does not obey the impermissible desire of his heart and obeys the command of Allāh *ta'ālā*, does not break the law of Allāh *ta'ālā* but breaks his heart, then Allāh *ta'ālā* makes such a

broken heart His abode. Allāh *ta'ālā* grants that heart immense splendour of His closeness. This is the purpose of the khānqāh.

The splendour which is found in the ruined heart is not found in the tavern or the khānqāh.

That broken heart experiences such an ecstasy which the kings of the world did not even dream of because Allāh *ta'ālā* manifests himself in that heart along with His special splendours.

Mīr (the affectionate title of Hadrat's attendant) in my broken heart, the (pure) wine of love (of Allāh *ta'ālā*) is flowing freely. Due to having shed the blood of thousands of desires (by not acting on them) and by means of bearing the pain of refraining from sin thousands of times, the Master of the universe is in my broken heart.

The following couplets have been composed by me,

Friends, in the “masjid” of the love of Allāh *ta'ālā* (that is in the field of true love), the imām is the one whose heart is filled with His love.

Love for the friends of Allāh

Hadrat said, “In the supplications of Rasūlullāh *sallallāhu 'alayhi wa sallam* we find that Rasūlullāh *sallallāhu 'alayhi wa sallam* first asked for the love of Allāh *ta'ālā*, then for the love of His friends and thereafter the love for pious actions. Hadrat Sayyid Sulaymān Nadwī *rahimahullāh* says, “Rasūlullāh *sallallāhu 'alayhi wa sallam* mentioned the love for

Allāh's friends between His love and the love for pious actions because through the love for Allāh's friends, one attains both types of love.”

Acquiring the du'ās of all the saints in the world

Hadrat said, “You can acquire all the du'ās which the friends of Allāh *ta'ālā* are making in the Ka'bah, Masjid an-Nabawī *sallallāhu 'alayhi wa sallam* and throughout the world while sitting in your own hometown. The way to acquire this is to keep a fist-length beard, keep your pants above your ankles, do not adopt Western haircuts and hairstyles and do not keep big moustaches-cut them fine. If you do this then you have adopted the fashion of the pious. Now you will receive the du'ās of the entire world without requesting it. The proof for what I am saying is that every friend of Allāh recites in tashahhud,

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

The meaning of the above du'ā is, “O Allāh! Grant us and all the pious servants in the world peace.”

The fuel of Allāh's love

Hadrat said, “Love in man is like arsenic. If you use it in its raw form, it is destructive, and if you oxidate it and ingest it, it enhances one's health and strength. Likewise if this emotion of love is used for Laylā, it will become a means of sin and destruction and if it is used for loving Allāh *ta'ālā*, it becomes a means of closeness and elevation. The emotion of love is fuel. If it is used incorrectly, it will take a person to a temple and if it used correctly it will take one to the Ka'bah. If one uses this love incorrectly, he will be devoted to the dead corpses of many Laylās and its correct use will take one to Allāh *ta'ālā*. This fuel is made from the

blood of impermissible desires and wishes. When one feels like committing a sin and the heart wants to look at beautiful women, shatter those hopes. As a result of breaking those desires, such steam will be created that will enable one to fly to Allāh *ta'ālā*.

The purpose of being a disciple

Hadrat said, “What is the purpose of being a disciple? Why is it necessary to stay in the company of your spiritual mentor? The Qur’ān explains the purpose.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

*O You who believe! Fear Allāh ta'ālā and be in the company of the truthful.*¹

If one does not adopt taqwā, he will still be a slave but he will be an impure slave. Therefore abandon every type of sin and you will become Allāh’s friend. Otherwise you will not be worthy of His friendship. It is foolish to engage in impermissible pleasures. To displease Allāh *ta'ālā* is evil. If you do not want to leave sin then do not enjoy His provisions. Otherwise the rule is, “I am a slave of the one who feeds me.”

Urge to sin

One will find taqwā when urged to commit sin because taqwā means,

كُفُّ النَّفْسِ عَنِ الْهَوَاءِ

To prevent the carnal self from obeying its desires.

¹ Sūrah at-Taubah, 9: 119.

When the desire to commit sin crops up, it must be stopped. If someone lives in the jungle where there are no urges and desires to commit sin, how will he become a muttaqī-pious man? It is for this reason that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said,

لَا رَهْبَانِيَّةَ فِي الْإِسْلَامِ

There is no monasticism in Islam.

Hadrat recited the following couplets,

O heart! I will not displease my Allāh just because you tell me to. If my life has to expire, I will give up my life happily.

Being unmindful of taking benefit from the spiritual mentor

Hadrat said, “A son who does not earn a living during his father’s lifetime and relies on his father’s earnings will regret after his father’s demise. Likewise, a disciple who depends on his spiritual mentor will realise when his spiritual mentor passes away but then it will be too late.

The bird flew away and only a feather remained in my hand. Therefore purify yourself spiritually during the lifetime of your spiritual mentor.”

Be careful of even sudden glances

Abstain from sudden and unmindful ogling. These are also harmful. It is similar to a person inserting a laxative in a sweetmeat. He will not get any sin but the effect on the bowels will be unavoidable.” Thereafter Hadrat said, “Engage in dhikr whilst travelling and

close your eyes. Whoever does not have the support of Allāh will take support from Laylā.”

Tears of remorse

Hadrat said, “When a strong dusty wind blows, some parts of our clothes get dirty. Therefore one needs to wash them quickly so that he can wear clean clothing and maintain his dignity and honour. Similarly in this era, there is a lot of shamelessness and immodesty. There are many images and pictures all around. A high-ranking friend of Allāh *ta’ālā* will keep his eyes closed.”

I teach you a way through which your soul will remain clean and shining. Seek Allāh’s forgiveness with regret and remorse. Through this, you will always be forgiven and the guarantee for this is that if Allāh *ta’ālā* did not want to forgive, He would not have instructed us to seek forgiveness. Allāh *ta’ālā* Himself has taught us to call unto Him and seek forgiveness by saying in the Qur’ān,

اِسْتَغْفِرُوا رَبَّكُمْ

Seek forgiveness from your Lord.

Then as a proof, He says,

إِنَّهُ كَانَ غَفَّارًا

Indeed He is oft forgiving.

The above words are a statement which expresses the reason for seeking forgiveness from Him.

The unfortunate hour for a believer

Hadrat Hakīm al-Ummat *rahimahullāh* says, “That hour wherein a believer displeases Allāh *ta’ālā* is a very unfortunate hour for him.”

The temperament of the heart and our responsibility

Hadrat said, “The nature of the heart is to attach itself to something. The proof for this is the Hadīth of *Bukhārī Sharīf*,

وَقَلْبُهُ مُعَلَّقٌ بِالْمَسَاجِدِ

The person whose heart is attached to the masājid will be in the shade of Allāh’s throne. When the heart will be attached to the house, we can imagine how much more it will be attached to the owner of the house! Therefore join the friends of Allāh *ta’ālā*. The service of the spiritual mentor is actually Allāh’s service. Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* says, “To look at the spiritual mentor is like looking at Allāh *ta’ālā*.” It is easy for those who experienced or tasted worldly love to understand these statements if that worldly love was later converted to the ardent love for Allāh *ta’ālā*.

The good opinion of Hadrat Mīr ‘Ishrat Jamīl Sāhib

Hadrat Mīr ‘Ishrat Jamīl Sāhib *dāmat barakātuhum* said to me, “Your example is like this couplet,

لِي حَبِيبٌ إِنَّهُ يَشْوِي الْحَشَا
لَوْ يَشَاءُ يَمِثِّنِي عَلَى عَيْنِي مَشَا

I have a friend who burns my heart. If he wishes to walk on my eyes, he may do so.

The pre-requisite for benefitting from your spiritual mentor

Hadrat said, “In addition to the condition of having intense love for the spiritual mentor there is this condition that you should not desire anyone besides your spiritual mentor. If the person other than your spiritual mentor is an ‘ālim or mufti then you can definitely enquire about Islamic laws and rulings from him but do not attend his assembly. This will contradict the dictates of love and honour. If your spiritual mentor is alive, do not sit by anyone else. There has to be a cut-out so that you receive complete electricity from the power house. When the heart desires to go to others it is a sign of lack of love for the spiritual mentor.”

The relationship of Hadrat Wālā with his spiritual mentor

Hadrat said, “During my study period, huge jalsas used to take place in Phūlpūr (Allāhābād) but I did not attend any of those jalsas. Instead, I would sit with my spiritual mentor and I would feel as though I was gazing at Allāh *ta’ālā*. Nobody explained this point to me nor did my spiritual mentor tell me about it but,

Love teaches one the etiquette of love.

When I was studying in intermediate school, the villagers used to recite the following poem,

O my Allāh! What enjoyment there is in the
tavern of our spiritual mentor! The
enjoyment of both worlds is in one cup.”

The intention for the connection with the spiritual mentor

Hadrat said, “Make intention to attain Allāh *ta’ālā* through the spiritual mentor just as the Qur’ān says regarding the Ṣaḥābah radiyallāhu ‘anhum,

يُرِيدُونَ وَجْهَهُ

*They intend Allāh ta’ālā.*¹

If there is no desire for Allāh ta’ālā in the heart, that heart is empty and everyone enters an empty heart. ‘Allāmah Ālūsī rahimahullāh says, “A person who is not a man of spiritual affiliation is like a mad dog who looks here and there all the time!””

Desiring Allāh Himself

Hadrat said, “Allāh *ta’ālā* Himself is desired while we are the desirers. The proof for this is found in the Qur’ān,

إِلَىٰ رَبِّكَ فَارْغَبْ

*Turn towards your Lord.*²

Hadrat Yūsuf ‘alayhis salām said,

رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ

*O my Lord! The prison (of Your path) is more beloved to me.*³

¹ Sūrah al-An‘ām, 6: 52.

² Sūrah Inshirāḥ, 94: 8.

³ Sūrah Yūsuf, 12: 33.

I mentioned this point to Hadrat Maulānā Shāh Partābgarhī *rahimahullāh* in Murādābād and said that the Being in whose path the prison becomes beloved and in fact more beloved as understood from the above verse, can never be a bed of roses. When Hadrat Partābgarhī *rahimahullāh* heard this, he was overwhelmed. It is through the sheer mercy of Allāh *ta'ālā* that I can see the path of Allāh *ta'ālā* like the sun. For a servant, Allāh alone is sufficient. The Qur'ān says,

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is Allāh not sufficient for His servant?¹

A deprived disciple

Hadrat said, “Some disciples stay with their spiritual mentor and make dhikr as well but they cannot attain Allāh *ta'ālā* because they listen to the spiritual mentor but they fail to obey his instructions. It shows that their hearts are filled with the creation and things besides Allāh *ta'ālā*.”

The value of Allāh's ardent lovers

Hadrat Shāh 'Abd al-Ghanī Phūlpūrī *rahimahullāh* said, “Rasūlullāh *sallallāhu 'alayhi wa sallam* was at home when the following verse was revealed,

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ....الْآيَةُ

Rasūlullāh *sallallāhu 'alayhi wa sallam* immediately went out in search of those people in whose company he was commanded to sit. What great people they

¹ Sūrah az-Zumar, 39: 36.

must have been that Rasūlullāh *sallallāhu 'alayhi wa sallam* was commanded to sit with them. They were not strangers but friends. Rasūlullāh *sallallāhu 'alayhi wa sallam* is an ardent lover of Allāh *ta'ālā* and he was being commanded to sit with ardent lovers.

The goal of my life and the aid to my existence is to live and die with Your ardent lovers.

The objective of true lovers is Allāh alone

يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

We deduce from the above verse that the spiritual blessing of prophethood depends on two aspects: 1. The remembrance of Allāh *ta'ālā* and 2. Making Allāh *ta'ālā* the goal. The verb used in the above verse is,

يُرِيدُونَ

This verb in the Arabic language is called *fi'l-e-mudāri'* and it is used for the present as well as future tense. Hence the verse means that Allāh *ta'ālā* should be the goal presently and for the future as well. Likewise followers and disciples will receive the spiritual blessings of the friends of Allāh *ta'ālā* and the vicegerents of Rasūlullāh *sallallāhu 'alayhi wa sallam* because of the same two aspects. If any disciple is hankering after beautiful women, how can Allāh *ta'ālā* be the goal of his heart?

Another trait of the ardent lovers

The Qur'ān explains another trait of the lovers of Allāh *ta'ālā*.

يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا

They seek Allāh's grace and His pleasure.¹

Ardent lovers seek to please Allāh *ta'ālā* all the time. Those who long to commit sin are ungrateful. Do they regard the command of Allāh *ta'ālā* to abstain from sin to be a type of oppression! Have firm resolve to live a life of *taqwā*. The following statement of Hadrat 'Umar *radiyallāhu 'anhu* is sufficient,

وَلَا يَرُوعُ رَوْعَانَ الثَّعَالِبِ

He is not as sly and evasive as a fox.

Do not adopt the slyness of foxes. Rather become a lion. Therefore merely being in the company of your spiritual mentor is not enough. In fact it is imperative to become such a disciple who receives spiritual blessing.

A truly rich man

How wealthy is that person who has Allāh *ta'ālā* in his heart! When Allāh *ta'ālā* enters the heart, worldly kingship will appear worthless. Affiliation has a certain weight. A branch which has fruit on it tends to bend down and hang low. It is either the affiliation to the spiritual mentor or to Allāh *ta'ālā*. Hakīm al-Ummat *rahimahullāh* says, "The first sign of a person who has acquired spiritual affiliation is that he begins to love the creation. He starts to serve and honour them. The greatness of Allāh *ta'ālā* develops in his heart."

¹ Sūrah al-Fath, 48: 29.

Intention for delivering lectures

Hadrat said, “The lecturer should intend in his talks and lectures to benefit himself in addition to earning the pleasure of Allāh *ta’ālā*. ‘Allāmah Sha’rānī *rahimahullāh* says, “Allāh *ta’ālā* says in the Qur’ān,

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ

*Remind, for indeed the reminder is beneficial for the believers.*¹

The lecturer is also a believer. That person who does not benefit from the advice should examine his *īmān*. He is either a hypocrite or his *īmān* is weak. Otherwise this blessed verse is telling us that there is definitely benefit in advice.”

Hadrat Hakīm al-Ummat *rahimahullāh* says, “One who is afflicted with a spiritual illness should lecture and advise people about that spiritual illness.”

The result of sin and good deeds

Hadrat said, “Every sin leads to another sin and a good deed becomes the cause for another good deed.” Then Hadrat said, “Shayṭān influences a person to postpone his repentance. This is contrary to dignity and honour.” Hadrat also said, “Engaging in dhikr while a person is committing sins will be beneficial but it will not be enough.”

The meaning of a certain Hadīth

Hadrat said that Hadrat Hakīm al-Ummat Thānwī *rahimahullāh* said, “I had a question regarding the following Hadīth,

¹ Sūrah az-Zāriyāt, 51: 55.

زُرْ غَيْبًا تَزِدُّ حُبًّا

Visit people occasionally, your love will increase.

My question was that Hadrat Abū Hurayrah radiyallāhu ‘anhu remained with Rasūlullāh sallallāhu ‘alayhi wa sallam all the time so is this not a contradiction? ‘Allāmah Jalāl ad-Dīn rahimahullāh provided the answer,

Being in the company of their beloved only occasionally is not the way of the true lovers (of the friends of Allāh *ta’ālā*), since the hearts of the true lovers are forever thirsty (to be in the company of the pious). Thei condition is like a fish which can get no peace unless it is in water.

Connection with Allāh and pride

The senior khalīfah of Hadrat Hakīm al-Ummat Thānwī rahimahullāh, Hadrat Masīhullāh Khān Sāhib rahimahullāh said, “Affiliation with Allāh *ta’ālā* and pride can never be found together.” Hadrat further explained the reason for this, “Allāh *ta’ālā* says in the Holy Qur’ān,

إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً

*When kings enter a city, they destroy it and disgrace its honourable and respectable people.*¹

When Allāh *ta’ālā* enters a person’s heart, He captures and defeats all of His enemies such as pride, ostentation and so forth.”

¹ Sūrah an-Naml, 27: 34.

The definition of Siddiq

Hadrat said, “Allāmah Ālūsī *rahimahullāh* explains three meanings of Siddiq and Allāh ta’ālā inspired me with one more meaning:

1. A person whose words and actions do not contradict each other.
2. A person whose internal self is not affected by external conditions.
3. A person who sacrifices both worlds for the pleasure of his beloved.

The above three definitions are explained by ‘Allāmah Ālūsī *rahimahullāh*. The fourth definition which Allāh ta’ālā bestowed on me is that Siddiq refers to a person whose every moment is occupied in pleasing Allāh ta’ālā. If at any time he makes a mistake, he cries before Allāh ta’ālā and regains His pleasure.

An incident regarding etiquette and respect

Hadrat said, “When we were studying in Hadrat Phūlpūrī’s madrasah, an old teacher who was a disciple of Hadrat Phūlpūrī used to teach us Persian. His teaching method was not good. He could not explain the lesson well but we never complained about him and as a result of this Allāh ta’ālā used me to write the commentary of *Mathnawī Sharīf*. Once when I travelled to India, I also went to visit that teacher. I showed him the commentary of *Mathnawī Sharīf*. He looked at it and said, “Did you study Persian elsewhere as well?” I said to him, “Hadrat! I only learnt Persian from you and this commentary is the blessing and result of your lessons.””

Serving one's parents, teachers and spiritual mentor

Hadrat said, “The service of one's parents, teachers and spiritual mentor is not in vain. A person receives the spiritual blessing of that service even in this world. Although natural love is also a bounty but that love which develops through obedience yields total benefit.” Hadrat laughed and said, “The definition of a disciple is,

مَقْهُودُ الْإِرَادَةِ

One who has no intention of his own.”

The interpretation of my dream

Hadrat rahimahullāh said regarding me, “Despite Maulānā Jalīl being an ‘ālim, he has made monetary and physical sacrifices. I am astonished at his courage.” I said, “Through the blessing of Hadrat Wālā's du‘ā, Allāh ta‘ālā blessed me with children after twelve years and granted me a son. After the birth of my son I dreamt that someone was saying to me, “Visit the Ka‘bah to express your gratitude.” After this dream, I tried my best to go to the Haramayn Sharīfayn but I could not gather the means. However when I heard of your journey to Burma and Bangladesh, I felt a strong urge to join Hadrat and the means were available.”

After pausing for a while Hadrat said, “Have you performed your fard hajj?” I replied in the affirmative. Hadrat Wālā rahimahullāh said, “Through an optional hajj, the blessing of the house of Allāh ta‘ālā is acquired but a person acquires Allāh ta‘ālā by the friends of Allāh ta‘ālā and Allāh ta‘ālā is greater than

the Ka'bah." After hearing this I felt very relieved. The dream was interpreted. Then Hadrat said, "Always make du'ā to Allāh *ta'ālā* to grant you a connection with His true friends."

The definition of the greatness of Allāh

Hadrat said, "When the water of seven oceans and the pens of all the trees of the world could not write the greatness of Allāh *ta'ālā*, He had the definition of His greatness written with the blood of Rasūlullāh *sallallāhu 'alayhi wa sallam* and the martyrs. Those who could not give their necks testified with the blood of their desires. Those who destroy their desires, Allāh *ta'ālā* writes the definition of His greatness with the blood of their desires. They will also stand in the row of martyrs on the Day of Resurrection."

An 'ālim who sits in the company of the pious and one who does not

Hadrat said that Hadrat Phūlpūrī *rahimahullāh* used to say, "An 'ālim who does not sit in the company of the pious is like a raw kebab which makes a person nauseous and causes him to vomit. He will relate the statements and incidents of the pious but there will be no fragrance in his words. An 'ālim who sits in the company of the pious is like a roasted kebab which emits an aroma that spreads all over." Hadrat added, "If the 'ulamā' acquire the pain of the heart, three 'ulamā' will be enough for Bengal. Spend forty days in the company of one of Allāh's friends and acquire the courage of taqwā."

The bounty of love for the sake of Allāh

Hadrat said, "It is mentioned in the Hadīth that there will be seven types of people who will be in the shade

of Allāh's throne on the Day of Resurrection. One of those seven will be those who loved each another for the sake of Allāh *ta'ālā*. Therefore love each other. Do not harbour ill feelings for one another over trivial issues. Those who will be under some shade on that day will not have to render any account while those who will have no shade will have to render an account. Will Allāh *ta'ālā* call a person into the shade of His throne and then put him in Hell? That will never happen!"

Working in a bank

Hadrat said, "Working in a bank is forbidden. Do not congratulate anyone who progresses and receives promotions in a bank, otherwise Allāh *ta'ālā* will become displeased. This promotion is the "promotion" of a bucket-carrier (the one who cleans toilets by carrying away their filth in buckets).

Hadrat Maulānā Shāh 'Abd al-Ghanī Phūlpūrī

Hadrat Wālā *rahimahullāh* said, "I am a slave of that spiritual mentor who was invited for a meal by a rich man. When he sat down on the table cloth, the rich man said some disrespectful words regarding Imām Bukhārī *rahimahullāh*. My Hadrat *rahimahullāh* raised his staff which he named 'Abd al-Jabbār and which was always soaked in mustard seed oil and struck the rich man once. The rich man fell down and his servant lifted him up, took him inside the house and closed the door. Hadrat returned to the khānqāh. Later on when that rich man was about to die, he called Hadrat Phūlpūrī *rahimahullāh* and asked him for forgiveness."

The difference between an ascetic's temperament and a lover's temperament

Hadrat said, “Be alert like how a person who is fighting in Allāh’s path remains alert and vigilant and do not allow any forbidden pleasure to enter your heart. When such obedience exists, you will attain Allāh *ta’ālā*.” Asghar Gūndwī *rahimahullāh*, the teacher of Jigar *rahimahullāh* says,

My soul desires to sacrifice itself in front of
the wave of disasters for the one who
taught me the lesson of love every moment.

The taqwā of an ascetic's temperament is little and the taqwā of an ardent lover's temperament is more provided that the lover's temperament is not sinful.”

Durūd sharīf is a ticket

Hadrat said, “This is an official du‘ā. Hence it will be accepted in that royal office. However the ticket of durūd sharīf is necessary. Hadrat ‘Umar *radiyallāhu ‘anhu* said, “Recite durūd in your du‘ā, otherwise it will not rise up.” ‘Allāmah Shāmī *rahimahullāh* said, “Durūd sharīf is certainly accepted. Therefore recite durūd sharīf at the beginning and end of your du‘ā. Allāh *ta’ālā* is kind. When He accepts the durūd sharīf, he will also accept the du‘ā.”

Status of ‘ulamā’

Hadrat said, “In *Tafsīr Kabīr*, Imām Fakhr ad-Dīn Rāzī *rahimahullāh* has mentioned a Hadīth with his chain of narrators. Rasūlullāh *sallallāhu ‘alayhi wa sallam* said, “The ‘ulamā’ will be held back from entering Paradise and it will be said to them, “Bring your friends to the plains of resurrection as well because after entering Paradise, nobody will be allowed to

come out.” The Sahābah radiyallāhu ‘anhum enquired, “How many people will one ‘ālim be able to take?” Rasūlullāh sallallāhu ‘alayhi wa sallam replied, “A number equal to the stars in the sky.””

The value of Allāh’ friends

Ḥaḍrat said, “There is a Ḥadīth in *Bukhārī Sharīf* regarding those who remember Allāh *ta’ālā*. In the end of the Ḥadīth the following sentence appears,

لَا يَشْفَى بِهِمْ جَلِيسُهُمْ

Those who sit in their company are not wretched and unfortunate.

‘Allāmah Ibn Hajar ‘Asqalānī rahimahullāh explaining the above words says,

إِنَّ جَلِيسَهُمْ يَنْدَرُجُ مَعَهُمْ

Those who sit with them are counted amongst them in the eyes of Allāh ta’ālā.”

It is kufr to become despondent

Ḥaḍrat said that Ḥaḍrat Shāh ‘Abd al-Ghanī Phūlpūrī rahimahullāh said, “Allāh *ta’ālā* has classified despondency as kufr and said, “If anyone becomes despondent of My mercy, I will put him in Hell.” It is as though Allāh *ta’ālā* is making us hopeful of His love and mercy. If He wanted us to remain despondent, He would not have made hope compulsory and despondency kufr.”

More intense love for Allāh

Ḥaḍrat said, “My friend, Muftī Manzūr Sāhib asked me a question in Kānpūr. He said, “If a businessman

does not put his heart into his business, how will his business operate? If a farmer does not put his heart into his farming, how will his farm flourish? So how can we join this worldly love with the love for Allāh *ta'ālā*?" I said that it is incorrect to discard the world. Rather love all but love Allāh *ta'ālā* the most. It is part of man's nature to love wealth as it is mentioned in the Qur'an,

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

*Indeed he (man) has intense love for wealth.*¹

The Qur'an says regarding the love for Allāh *ta'ālā*,

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

*Those who believe have more intense love for Allāh ta'ālā.*²

The late Jigar Murādābādī explains this in the following couplet,

O Jigar! The perfection of my ardent love is
only this much that He conquered me and I
conquered the world.

The wisdom of the statement of love

Hadrat said, "Allāh *ta'ālā* did not command the believers to have intense love for Him but instead made a statement that those who believe do have intense love for Him. The reason for this is that when a believer recognizes Allāh, he will automatically love Him. A beautiful woman does not say, "Love me." Men

¹ Sūrah al-Ādiyāt, 100: 8.

² Sūrah al-Baqarah, 2: 168.

are automatically attracted to her. Those who have correct and sound īmān will automatically love Allāh *ta'ālā*. If one's love for Allāh *ta'ālā* is weak, it is a sign of weak īmān. Such a man is a weak and imperfect believer. He is not a complete and perfect believer.

Hadrat Wālā's good opinion of me

Hadrat rahimahullāh said to me, “You have come after undergoing a lot of sacrifice. Māshā' Allāh, you even relate my words and statements. This is a sign of your strong affiliation with me.” Hadrat added, “There were five khulafā' in A'zamgarh viz. Hadrat Khwājah Majdhūb rahimahullāh, Hadrat Maulānā Masīhullāh Khān Sāhib, Hadrat Maulānā Waṣīyullāh Khān Sāhib rahimahullāh, Hadrat Dr. 'Abd al-Hayy Sāhib rahimahullāh and Hadrat Maulānā Shāh Abrār al-Haqq Sāhib rahimahullāh. Hadrat Khwājah Majdhūb rahimahullāh was delivering a lecture and the rest were listening whereas Hadrat Khwājah Sāhib rahimahullāh was not even an 'ālim. Hadrat Maulānā Shāh Abrār al-Haqq Sāhib rahimahullāh said, “The reason for this was that Hadrat Khwājah Sāhib rahimahullāh was relating the words of Hadrat Thānwī rahimahullāh verbatim and he was an ardent lover of his spiritual mentor.””

Evil thoughts about the friends of Allāh

Hadrat said, “Some people have evil thoughts about those who are serving Islam due to having a lack of knowledge or being deprived of love. Hadrat Hakīm al-Ummat Thānwī rahimahullāh used to say that there are two causes for evil thoughts: 1. Lack of knowledge 2. Lack of love.

If love exists then a lack of knowledge is not harmful. Hadrat Thānwī rahimahullāh used to say, “I have

confidence in people who possess love but not on those who have respect because respect is like the testicles of a donkey. Sometimes it is very visible and sometimes it disappears. Lovers are loyal throughout their lives whereas people who have respect develop evil thoughts. It is for this reason that Allāh *ta'ālā* mentions the people of love in contrast to the renegades because lovers are always loyal.”

The name of Allāh's lovers

Hadrat said, “I have kept a name for the lovers of Allāh *ta'ālā*-*Āshiq Kayf-o-Mastī Nāwāqif Intizām-e-Bastī*- The one who loves to be emotionally enraptured, but has no knowledge of the running of a village.

The effect of evil glances

Hadrat said that Hadrat Hakīm al-Ummat Thānwī *rahimahullāh* used to say, “One who protects his gaze has been promised the sweetness of *īmān*. Through evil glances that sweetness is snatched away. Hence if a person recites the Qur’ān after looking at evil, he will feel restless and uneasy.” Hadrat added, “Through evil glances, one enjoys three minutes of pleasure and is punished for twenty three hours and fifty seven minutes whereas through protecting one’s gaze, a person regrets for three minutes and is comfortable and happy for the rest of the day.”

The harm of displeasing Allāh

Hadrat said, “When Allāh *ta'ālā* becomes angry with a servant, the love that the creation have for him ends. This is because Allāh *ta'ālā* has promised a reward for those who please him in the following verse,

سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

The Most Merciful (Allāh) will create love for them (those who believe and do good deeds).¹

When Allāh *ta'ālā* becomes displeased then the opposite occurs. The speech, heart and soul of that servant become miserable. His power of perception becomes dull. The entire world becomes plain and tasteless.

Allāh *ta'ālā* explained the value of His pleasure.

وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ

The pleasure of Allāh ta'ālā is the greatest (bounty).²

The *tanwīn* that appears at the end of the word *riḍwān* is for *taqlīl* which means that even a little pleasure of Allāh *ta'ālā* is very great. Hence a little displeasure of the Allāh *ta'ālā* is also very severe.”

The value of a sinner's tears

Hadrat said that Hadrat Maulānā Rashīd Aḥmad Gangohī *rahimahullāh* said, “The tears of a sinner are precious and great in the court of Allāh *ta'ālā*. When a king orders a pearl from another kingdom, it will be worth much more in his kingdom. There are no tears in the heavens by Allāh *ta'ālā* therefore they are ordered from this world. This point was explained to me by my spiritual mentor, Hadrat Phūlpūrī *rahimahullāh*, and a statement heard from the pious elders is greater than books. Similar to how the

¹ Sūrah Maryam, 19: 96.

² Sūrah at-Taubah, 9: 72.

Sahābah radiyallāhu ‘anhum say, “My friend Rasūlullāh sallallāhu ‘alayhi wa sallam said.” It is not enough to just cite books as a reference. Instead, you should also cite the reference of the pious elders.”

The spiritual ecstasy of Hadrat Wālā

Hadrat said, “When Allāh *ta’ālā* grants me the ecstasy of His love the thrones and crowns of kings become worthless, the light of the sun and moon fades and the grace of beautiful people falls away. Therefore, may Allāh *ta’ālā* rain upon Akhtar the treasures of the heavens and the earth so that he may build madāris, masājid and khānqāh’s throughout the world, pay off the loans of the ‘ulamā’, build their homes and purchase shares for them in factories so that they may not be in need of anyone.”

Seeking refuge from Hell and the actions that lead to Hell

Hadrat said, “It is pointless for a person to seek refuge from Hell but not from those actions that lead to Hell. Therefore Rasūlullāh sallallāhu ‘alayhi wa sallam taught the ummat such a du’ā wherein both Paradise and those actions that lead to Paradise are sought and wherein refuge is sought from Hell and those actions that lead to Hell. The du’ā is as follows,

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْجَنَّةَ وَمَا قَرَّبَ اِلَيْهَا وَاَعُوْذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ اِلَيْهَا

O Allāh! I ask You for Paradise and actions which will bring me close to Paradise and I seek Your refuge from Hell and actions which will bring me close to Hell.

In this du’ā, the entire Dīn has been sought because in the first part all good has been mentioned and in the second part all bad has been mentioned.”

The ability to do good actions

Hadrat said, “One will gain the ability to do good actions through the company of those who possess that ability. When the friends of Allāh *ta’ālā* are mentioned, mercy descends whereas they are not even present. So imagine how much of mercy will descend when they are present. The fortune and fate of man changes when he is with the friends of Allāh *ta’ālā*.”

The sign of acceptance of du’ā

Hadrat said that his spiritual mentor, Hadrat Maulānā Phūlpūrī *rahimahullāh* said, “When tears flow from your eyes while making du’ā, understand that the receipt of acceptance for that du’ā has arrived.”

The need for a spiritual mentor

Hadrat said, “A spiritual mentor is one who removes the pain from your heart. The dhikr of Allāh *ta’ālā* is a sword but this sword will only work when it is in the hand of a spiritual mentor. The spiritual mentor regularly deflates the tyre of the carnal self. If the spiritual mentor scolds you, regard it as a favour. If he does not scold you, do not become despondent. Hadrat Hākīm al-Ummat Thānwī *rahimahullāh* said, “Our Hājī Imdādullāh Sāhib *rahimahullāh* did not even know what shouting and anger was but his spiritual blessing and affiliation was so strong that no person who kept his company became unsuccessful.””

The reward for patience when there is a strong urge to sin

Hadrat said, “If the urge to commit sin is great, the patience required is also great. If one exercises great patience, he will be blessed with a strong and special connection to Allāh *ta’ālā*. Connection differs with

each person. The connection enjoyed by the Prophets *'alayhim as-salām* is not enjoyed by the *siddiqīn*. My spiritual mentor, Hadrat Phūlpūrī *rahimahullāh* says that the connection with Allāh *ta'ālā* differs in actions. It is different in sajdah, rukū', ṣalāh, ḥajj and other acts of worship. It is different when a person protects his gaze. There are such spiritual manifestations that descend when protecting the gaze that man himself perceives it.” Hadrat Hākīm al-Ummat Thānwī *rahimahullāh* said, “Spiritual light enters the soul in proportion to the grief that overcomes the carnal self on account of taqwā.””

The worship of one who has recognised Allāh

Hadrat Hājī Imdādullāh Muhājir-e-Makkī Sāhib *rahimahullāh* said, “One will attain the recognition of Allāh *ta'ālā* through going to the friends of Allāh *ta'ālā*. Thereafter your two rak'ats as an 'ārif will be greater than one hundred thousand rak'ats of a non-'ārif. A non-'ārif cannot speak from the position and rank that an 'ārif speaks. It is like the speech of all the Prophets *'alayhim as-salām* and the speech of our Nabī *sallallāhu 'alayhi wa sallam*. The speech of our Nabī *sallallāhu 'alayhi wa sallam* will supersede all others because Rasūlullāh *sallallāhu 'alayhi wa sallam* visited Allāh *ta'ālā* on the night of mi'rāj.

Physical mi'rāj

Rasūlullāh *sallallāhu 'alayhi wa sallam* was favoured with a physical mi'rāj. The proof for this is the verse of the Qur'ān,

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ

*Glory be to the One who took His slave on the night journey.*¹

A person can only be a slave when there is a physical body because the soul alone cannot be enslaved. To be a slave, the body is necessary. Scientists say, “How did Rasūlullāh sallallāhu ‘alayhi wa sallam go when there is no opening in the sky?” There is consensus on the fact that Hadrat Ādam ‘alayhis salām came from Paradise. Rasūlullāh sallallāhu ‘alayhi wa sallam ascended through the same avenue that Hadrat Ādam ‘alayhis salām descended.

Darwin’s theory

Hadrat said, “Dr. Darwin theorised that man is the offspring of monkeys. Someone said to Hadrat Hakīm al-Ummat rahimahullāh, “Write a refutation of this theory.” Hadrat responded, “Every person has the choice to introduce his family. We are the children of a Prophet. They regard themselves as children of monkeys so let them say that. Why should we object?””

Travelling with one’s spiritual mentor

If a person travels with his spiritual mentor with love, he will be with his spiritual mentor on the Day of Resurrection as well and he will have a share in the Dīn of his spiritual mentor.

The ardent lover and the seashore

Hadrat said, “Many friends of Allāh *ta’ālā* built khānqāh’s on seashores because through the ocean waves, the waves of their heart would rise. To see

¹ Sūrah Banī Isrā’īl, 17: 1.

water in a dream is a sign of acquiring Allāh's recognition. The first food that the residents of Paradise will be fed will be the liver of fish because fish have a lot of recognition of Allāh *ta'ālā*. This is because initially the throne of Allāh *ta'ālā* was on water. Therefore Allāh *ta'ālā* will make His close creation the food for His close servants.

The close proximity of the sun

Hadrat said, "Allāh *ta'ālā* did not give the planet Mercury any moon because it is close to the sun and it remains bright all the time. We conclude that a planet which is close to the sun is not in need of a moon. Likewise those friends of Allāh *ta'ālā* who have become close to the sun are not in need of moons."

The association of the pious

Hadrat said, "A sinner also regards himself to be a bad person but the mere knowledge of one's evil is not sufficient for a person's treatment. If a doctor told his patient that he has kidney stones, mere knowledge of the problem will not result in the treatment as long as the patient does not diet and take medication. Likewise many disciples are aware of their spiritual ailments but spiritual health is not attained by merely having that knowledge. There is a need for courage and determination in order to act on that knowledge and this will be obtained from the men of courage."

The speciality of human nature

Hadrat said that Imām Ghazālī *rahimahullāh* said, "Allāh *ta'ālā* has made the nature of man capable of replicating and adopting good qualities and characteristics. Allāh *ta'ālā* did not grant this ability to animals. If you keep a pig with a deer, the pig's

habits will not change. If you keep a fly with moths, the fly's habits will not change because Allāh *ta'ālā* did not want to make them His friends. Allāh *ta'ālā* wanted to make human beings His friends. A man becomes the friend of Allāh *ta'ālā* through sitting in the company of a friend of Allāh *ta'ālā*.” Hadrat added, “That disciple who makes the dhikr of Allāh *ta'ālā* has a greater capacity of absorbing the spiritual blessing of his spiritual mentor.”

The sign of sin

Hadrat said, “Rasūlullāh *sallallāhu ‘alayhi wa sallam* mentioned two signs of sin:

1.

الْإِنَّمُ مَا حَاكَ فِي صَدْرِكَ

Sin is something that troubles the heart and makes it restless.

This is proof that the deed is bad because the heart does not become restless through good acts.

2.

وَكْرِهْتُمْ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ

You dislike that people should come to know about it.

Akhtar says that when the carnal self urges you to do a certain act, say, “I will consult with my friends and seek their du‘ās.” Inshā’ Allāh, through this the carnal self will forget about its demands.”

The promise of sweetness of imān for protecting the gaze

Hadrat said, “Why did Allāh *ta’ālā* make a promise of sweetness of imān for protecting the gaze? The reason is that the heart is the king of the body. If the king works, his salary will be much higher. In order to protect the gaze, the heart has to endure pain so it breaks. It is mentioned in the Hadīth,

أَنَا عِنْدَ الْمُنْكَسِرَةِ فَلُوبُهُمْ

I am with those whose hearts are broken.

Hadrat ‘Umar *radiyallāhu ‘anhu* used to say, “Those who fulfil the commandments of Allāh *ta’ālā*, abstain from His prohibitions and do not adopt the slyness of foxes will attain Allāh *ta’ālā*.”

I am a victim of the sword of Your command. My martyrdom is not in need of a dagger.

A martyr is stained with blood as a result of the disbeliever’s sword and the ardent lover is stained with blood as a result of the sword of Allāh’s commandments.

The wine of Allāh’s love

Hadrat said, “The wine of Allāh’s love is eternal and everlasting. The bounties of Paradise are forever but they are not eternal. Paradise is also bereft of the magnificence of eternity so that nothing can be like Allāh *ta’ālā* because Allāh *ta’ālā* says,

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And nothing is like Him (Allāh).

The bounties of the world are neither eternal nor everlasting. They are very inferior.”

Rasūlullāh *ṣallallāhu ‘alayhi wa ṣallam* said, “Had the value of this world been equal to one wing of a mosquito in the sight of Allāh *ta‘ālā*, no disbeliever would have received drop of water.”

The purpose of going to the friends of Allāh

Do not go to the friends of Allāh *ta‘ālā* seeking quantity because quantity is the same. They also perform the same number of fard rak‘ats in ṣalāh that the general Muslims perform. However there is a difference in quality. When the friends of Allāh *ta‘ālā* prostrate, they place their heart and they see a physical likeness of their souls performing rukū’ and sajdah. Therefore go to them to progress in the state of *ih̄sān* because they have the ability to transfer it.

Hadrat Shāh ‘Abd al-Ghanī Phūlpūrī *rahimahullāh* used to say, “The meaning of *ih̄sān* is to embellish. *Ih̄sān* embellishes the qualities of imān and Islam.”

The blood of the carnal self

Hadrat said, “The lion is the king of the jungle because it drinks the blood of other animals. Hence it is very strong. Lions rule over the jungle whereas they are small in number. Likewise, those who drink the blood of their carnal selves, they are spiritually very strong and they rule. Whoever does not drink his carnal self’s blood, his carnal self will drink his spiritual blood and drop him down. When the blood of the carnal self is drunk, the friends of Allāh *ta‘ālā* can see it falling with a thud. If even one such mad lover exists who drinks the blood of his desires, he keeps the entire universe awake.

May every soul drink the blood of its desires. Such a mad lover is required for Allāh's sake.

The sweetness of Allāh's closeness

Tā'ib Sāhib recited the following couplets among other poems,

He can be felt but not seen. The lips of that
kisser is different.

Upon this Hadrat said that one of his Persian couplets are based on the same subject.

Allāh *ta'ālā* gives numerous kisses with
invisible lips. I cannot describe the amount
of pleasure the soul derives.

The closeness of Allāh is superior to Paradise

Hadrat said that the pleasure of Allāh's closeness is greater than Paradise. Hence Rasūlullāh sallallāhu 'alayhi wa sallam supplicated,

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ رِضَاكَ وَالْجَنَّةَ

O Allāh! I ask you for Your pleasure and Paradise.

In the above du'ā the و is a particle used for conjunction which means that the love and pleasure of Allāh *ta'ālā* is one thing and Paradise is something else. Hadrat Shāh 'Abd al-Ghanī Phūlpūrī *rahimahullāh* used to say, "When one will see Allāh *ta'ālā*, he will not even think of Paradise because Allāh *ta'ālā* is Eternal and Everlasting and Paradise is only everlasting. The quality of lasting forever is also found in the intense love of a believer because his intention is everlasting as he intends that as long as he is alive,

he will live as the slave of Allāh *ta'ālā*. What a major difference between Allāh *ta'ālā* and Paradise!”

Remembering Allāh through gazing at His friends

Hadrat said, “Wherever gold is mined in South Africa we find that the sand which is attached to the gold has become golden in colour. When the nūr of Allāh *ta'ālā* enters the hearts of His friends, it reaches every fibre through their blood stream and their every atom becomes illuminated. Therefore when a person looks at them, he remembers Allāh *ta'ālā*.”

The lock on the path of Allāh

Hadrat said, “Carnal desires are locks on the path of Allāh *ta'ālā*. You should suck the blood of those desires. This does not mean that you must commit suicide but rather obey the commands of Allāh *ta'ālā*. Wherever we are prohibited we abstain. Wherever we are permitted we engage. Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* says,

As long as the carnal desires remain fresh,
imān will not be fresh. These carnal desires
are the locks on Allāh’s door.

The meaning of the people of dhikr

Hadrat said, “Allāh *ta'ālā* says in the Qur’ān,

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

*Ask the people of dhikr if you do not know.*¹

The people of dhikr refers to the ‘ulamā’. If you do not possess knowledge then enquire from those who

¹ Sūrah an-Nahl, 16:43.

possess knowledge. Why were ‘ulamā’ referred to as people of dhikr? So that the ‘ulamā’ should not become unmindful of the dhikr of Allāh *ta’ālā*.”

The intoxication of Allāh’s remembrance

Hadrat said, “Allāh *ta’ālā* and His remembrance contain the intoxication of eternity and everlastingness.

I have given up the courage to explain and elucidate Your manifestations. I have cast aside my sightless tongue and my speechless eyes.

When a person experiences ecstasy and exhilaration through Allāh’s remembrance, he becomes independent of both worlds. He asks for Paradise while understanding it to be the command of Allāh *ta’ālā* and the abode of ardent lovers. This world is already worthless. The permissible things are not even equal to the wing of a mosquito and the impermissible things have no status. This is a place of test.

I live in this world but I do not desire it. I walk through the market place but I am not a customer.”

The effect of sin

Hadrat said, “One will surely become restless when committing a sin. He will become restless like a person in Hell.

لَا يَمُوتُ فِيهَا وَلَا يَحْيَى

*He will not die nor live in Hell.*¹

¹ Sūrah al-A’lā, 87: 13.

This is because sin is a branch of Hell and the branch has the effect of the main centre. Just as Allāh *ta'ālā* will treat the main centre with the manifestation of His foot, likewise the remedy of the carnal self will take place through the manifestation of Allāh's nūr."

Evil glances and the heart

Hadrat said, " Allāh *ta'ālā* says,

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ

*He (Allāh) is the one who sent down tranquillity in the hearts of the believers.*¹

Evil glances are such a curse which causes the heart to disappear. When there is no heart then where will tranquillity descend? Hence to become Allāh's friend and a man of spiritual affiliation is compulsory upon every individual and supersedes everything else. First become Allāh's then everything else follows. Without Allāh *ta'ālā* you will not get peace. Therefore protect yourself from women and young lads. To look and listen to sin is very dangerous. One day a person will fall into sin."

The spiritual blessing of the spiritual guide

Hadrat said, "I went with Hadrat Hardo'i to a certain place. In the street there were vegetables and crops planted in front of the houses. In a small garden of one house everything was organised and well-set whereas the garden of the other house was like a thorn tree. Hadrat Hardo'i stopped and said to his friends, "The difference between these two gardens is due to one having a gardener and the other not having

¹ Sūrah al-Fath: 48: 4.

a gardener. This is the example of a spiritual mentor. He pulls out the thorny trees of the carnal self from the heart of his disciple and he constantly plants the garden of Allāh *ta'ālā* love but there are two conditions: 1. The disciple must present his heart to his spiritual mentor and 2. He must drink the blood of his carnal self and oppose his carnal self.””

The essence of Sufism

Hadrat said, “The essence of Sufism is for a person to regard his carnal self as an enemy. If not his life will pass, he will not acquire Allāh *ta'ālā* and will leave this world without Allāh *ta'ālā*. This statement that the carnal self is an enemy has been mentioned to us by Allāh and His Rasūl *sallallāhu 'alayhi wa sallam*. Rasūlullāh *sallallāhu 'alayhi wa sallam* said,

إِنَّ أَعْدَىٰ عَدُوِّكَ الَّذِي بَيْنَ جَنْبَيْكَ

Verily your greatest enemy is between your two flanks.”

Happiness and grief

Hadrat said, “A person reaches Allāh *ta'ālā* through the avenue of gratitude in affluence and patience in adversity.”

It is only possible to pass through Your path in this manner-sometimes being patient on (the emotions of) the heart and sometimes expressing gratitude from the heart.

However the path of affluence is dangerous. People become devoted and accustomed to luxury. In adversity and grief there is restlessness and weeping through which a person reaches his destination

quickly. For example a person endured the grief of protecting his gaze and became restless. In other words a person protected his gaze from seeing the cheek of someone and as a result he became restless. Based on that, the sweetness of īmān enters the heart and the nūr of taqwā develops. Thereafter this sweetness of īmān and nūr is transferred to the entire body via the blood stream and the effect of it is also seen on the face.”¹

¹ Extracted from *Safar Nāmah Rangūn-o-Dhākah*.

EDITOR'S NOTE

All praise is due to Allāh *ta'ālā* translation and editing of this book was completed on 20 Rabi' ath-Thānī 1440 A.H./27 December 2018. We pray to Allāh *ta'ālā* to accept this humble effort and to make it a source of our salvation in this world and the Hereafter. Āmīn.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَثُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

As with all human endeavours, there are bound to be errors, mistakes and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions. Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: maulanamahomedy@gmail.com

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